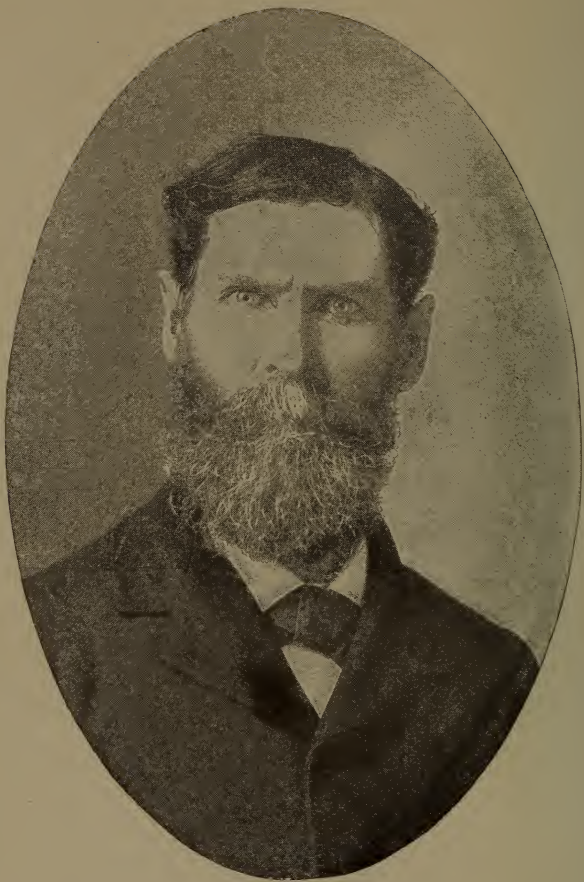


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Sincerely yours for the truth,

M. Henry.

DIVINE HEALING.

"Himself took our infirmities and bore our sicknesses."

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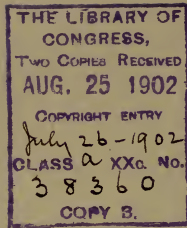
A BIBLICAL EXEGESIS OF THE SUBJECT, SHOWING THE RELATIONS
IT HAS SUSTAINED TO GOD'S PEOPLE IN THE PAST AGES,
AND ITS PROPER PLACE AMONGST THEM TO-DAY.

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By MICAJAH HENLEY.

MRS. M. W. KNAPP,
MOUNT OF BLESSINGS, CINCINNATI, OHIO.

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DIVINE HEALING.

CHAPTER I.

A VIEW OF GOD IN NATURE.

IN order that I may make clear in these articles the thoughts which I wish to present, and enable the reader to comprehend the truth, as I think I can see it plainly revealed in the blessed will and testament of our loving Heavenly Father, as He has left it to all His dear children, it will be necessary to study the twofold means of God's revelation to man: God as revealed in nature, and God as revealed in grace.

In many articles which I have read upon this very interesting and important subject, these two ways of God's revelation and dealing with man have been so intermingled that the entire subject became so confused that the reader was left, at the close, with no definite impression as to what might have been in the mind of the author. That God is the God of nature no one will deny who believes there is a God at all. So likewise all who believe that a door of mercy and grace has ever been opened to the fallen

race of Adam, believe that God is Author of this grace.

God in nature operates and reveals Himself to man outside of the realms of the atonement of Jesus Christ. But in grace He always reveals Himself inside the extent of the influence of this blessed atonement upon the cross.

"The Law was given, or received, by Moses, but grace and truth came by Jesus Christ."

The term "Divine Healing" in these articles, as I believe it always should, will be applied to God's dealings with the race in the realms of grace alone. If any are to be divinely healed, it must be by grace. That many have been so healed, but few will deny; that many sick people have recovered who have had no respect for grace and no faith in its effect upon these bodies, is equally true. To say these were Divinely healed would be greatly to misuse the term; to take the ground that they were healed independent of God's notice or the action of His laws, no one dares to say who believes in the supervision of God as a loving Father to His dependent children.

The statement in the Bible, "That it is the glory of God to conceal a thing," applies equally to nature and grace.

As things exist in nature to-day, they have largely in the same relation existed since the foundation of the world; but how woefully ignorant man has been of many of these things! It is only as man has searched out these hidden things, which God has made, and brought them in proper relationship with

one another, that we have been enabled to know of their benefit to us. Such is the discovery of the mighty power of steam, as it comes from the proper relationship of water to fire. These two antagonizing forces of nature, two of the most necessary to life and comfort, and yet the two most destructive when beyond control, are made to produce this power which has been of untold benefit to the advancement of civilization, and to the commerce of the world, as it has been put in action to traverse the land and plow through the waters of the mighty deep. Yet how silent and inactive this mighty force has lain for centuries of the past because of the ignorance of man!

By the usefulness of electricity, as in the last few years it has been discovered and brought into use under the intelligent control of man for communication and transportation, the far-off citizen of yesterday, so to speak, is to-day our next-door neighbor. And by the development of the possibilities yet lying in the reach of man, of this agency, together with the newly-discovered electrical currents of the air, may bring us in such relationship and touch with the citizens of the whole world that we can sit, as it were, around one common table as one family of our loving Heavenly Father.

The gold, silver, and iron hidden away in the mountains in their crude state, have lain there only awaiting the coming of man to take them out, and through certain processes purify and shape them, until they may become his servants to serve him in the best possible way. Pearls in the bottom of the

sea, building stones in the quarries, coal, oil, and gas hidden away in the heart of the earth, had to be searched out, means devised by which they might be obtained and brought into proper relationship with other things, that they might supply the needs of man in furnishing him heat and light.

For supplying man with grains, vegetables, and fruits, God has given us the beautiful earth with the proper ingredients in the soil for their growth and sufficient of these grains, vegetables, and fruits from which to start, and has left it within the possibility of man to search out and improve, and from these to reproduce other kinds, which may still be improved. And while great improvement has already been made, it remains yet to be seen what may be accomplished in producing a better quality of these, with which to bless mankind.

So might we speak of the soil itself; for by searching out the ingredients it contains and the ingredients upon which plants feed and grow, and by adding those lacking, a much greater amount and finer quality may be produced.

Go with me to the farms, dairies, and stock-pens of to-day; mark the great improvement of fowls and animals. Man began with what he had, took the wild fowl, domesticated it, culled out the inferior, kept the best; from these other breeds were produced, larger in size and finer in quality; from these others were produced still better; and we know not what may yet be produced in the animal kingdom, all this improvement being left in the reach of man to per-

form, thereby adding comfort and blessing to himself. Much might be said of the animals, but suffice it to say that we are constantly seeing statements in different ways of that which has excelled anything of the past. It may be a cow, excelling all other records in size or in the amount of milk and butter she will produce; or a horse, in size or the speed at which he is able to go or the strength he may be able to exert; or a sheep, exceeding anything of the past in size or in the amount of wool produced.

All this, and much more which might be said, would prove to us the goodness of God in placing within man's reach inexhaustible possibilities for supplying himself with the present needs for making him happy and giving him great reason for being thankful and rejoicing in this present state. Had man never transgressed God's law, he would certainly have been very happy under these circumstances of unlimited possibilities. But, alas! having disobeyed, he came under the penalty of death, with all that death can mean. All sickness and disease which cause death is part of the penalty. Man under the hand of an all-wise Creator, who could perfectly adjust the eye to light, the ear to sound, the nose to smell, the mouth to taste, and the fingers to touch; who had made the opposite forces of nature, as cold and heat, light and darkness, bitter and sweet,—has found that, under the discovery of medical science, God has provided a remedy for many of these diseases. And under the wonderful advancement which has been made along this line, who will dare to say that, if we

could properly understand the human body with all its diseases on one hand, and on the other comprehend all the possibilities of nature, there might not be an antidote or remedy that would greatly relieve, if not give power completely to overcome them?

But while much has been discovered, how ignorant man may yet be of undiscovered remedies which lie in the possibility of his reach! All the medical properties that have been, or may yet be, discovered belong to this world. While there is much fraud in the many sure cures for all diseases which so plentifully abound, and much quackery in the profession and practice of medicine, still any ordinary mind must admit that the discovery of medical science has proven one of the great benefactors of the race. Under the proper administration of many of these discovered properties of nature, of which God is the Maker, much pain has been relieved, and many people, stricken with diseases, have recovered, where they would doubtless have died without them. To say that such cases were Divinely healed is to acknowledge that every case of recovery under medical remedies is Divine healing, which is not altogether true; and yet these discoveries are brought about by the use of Divinely created agencies put in man's reach to use. And these agencies are used in association with the laws of nature by the intelligence of man wholly outside of the realms of grace; for many eminent physicians have been avowed infidels, enemies of the religion of Jesus Christ.

Great as have been the benefits arising from the

discoveries already made, or that may yet be made, is man left to these agencies alone in combating the mighty forces of disease and sickness to which he is exposed? If we are left to these agencies alone, and the administration of these do not produce Divine healing, can there be such a thing? If there is such a thing as Divine healing, and it is not brought about by the use of any of the remedies found in nature, what, then, can be our hope for such a thing, and by what means may it be obtained? I answer, Our only hope can be found in the effect of the sacrifice upon the cross of Him of whom it is said, "He by the grace of God tasted death for every man."

CHAPTER II.

A VIEW OF GOD IN GRACE.

HAVING thus far considered the means of God's revelation in nature, we wish to consider the means of His revelations in grace, as they related to this interesting subject.

As I approach the discussion of this subject under a conscious sense of the mysticism and skepticism of the present time, I would ask all who wish prayerfully to follow me in these pages, that you, with me, may uncover your heads and take off the shoes from your feet, realizing that the ground upon which we wish to walk is holy ground, and the covering under which we wish to go is the canopy of the Divine Presence; that as we walk softly before Him, He may lead us to comprehend a little at least of the grand possibilities opened before us in Him who was wounded for our transgressions. "He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Blessed be His name! The first and most important of all questions relative to this subject is the foundation upon which to predicate our faith; and if I should fail to establish clearly a true foundation, all the future consideration of the extent to which it may be applied, and of all

the agencies, both human and Divine, in any way associated therewith, would only be a hopeless task.

I have already indicated what can alone be the foundation for our hope of this precious doctrine; but some will deny me the right to claim even "Him who bore our sins in His own body on the tree" for a base upon which to stand in defense of the position which I wish to take. And if I fail to make tenable my position upon this foundation, I shall completely fail to find any justifiable ground upon which to stand, and will be classed with the necromancers and witches of ancient time, and the Christian Scientists of to-day.

Since the day that the promise was given to the mother of all the race, that "the seed of the woman shall bruise the serpent's head," all the sacrifices and offerings have in some sense been types which have pointed to the one great antitype, the sacrifice of Jesus Christ upon the cross, by which they could alone be beneficial, because in Him was full redemption for the race; and they being used in His stead, as prefiguring Him, were effectual in producing, largely, the very same results as are obtainable after the fullness of time has elapsed, and the sacrifice has actually been offered, and all the types and shadows have been swallowed up in the great antitype of them all, when in Him we can freely receive these blessings without the observance of all the types and shadows.

It will be argued by some, that if in nature God has provided a remedy for the diseases of mankind, we need no such remedy in grace.

But we must remember that with all that has been

discovered along this line, it yet remains to be seen whether there is a remedy for all diseases with which man is afflicted. It is a positive fact, undeniable by any, that no remedy has yet been discovered, or ever will be, that will prevent death, or that will rob death of his prey, and restore the dead to life and health. It is argued, again, that the purpose of God in the sacrifice of Jesus Christ was to open a way for man into a blessed immortality after death. Just so; but to do so, the sacrifice must entirely cover the effect of the death penalty. And could the sacrifice make a complete atonement for the penalty of death, without covering as well the causes which may produce death?

If sickness and disease are, as I have already stated, a part of the penalty, why may they not be atoned for in the sacrifice of Him who tasted death for every man? If the sacrifice was complete, and atoned for all the effect of the penalty, sickness and disease being a part of it, how can they help being under the effect of its influence?

While sickness is most generally the cause of death, does it need be so? Is it God's purpose that it should be so? Would it not be better to look more to the possibilities of a present attainment under the privileges of grace than to look too much to the future life? "For this cause was the Son of man manifested, to destroy the works of the devil." "Thou shalt call His name Jesus, for He shall save His people from their sins" (or sin penalty).

If it is the purpose of God, in Christ Jesus, to destroy the sin penalty, and sickness and pain being part of this penalty, it must be done in this life; for in the life to come there is to be neither sickness nor pain. Some will insist that we must cheerfully submit to this suffering, because it is necessary, seeing we can not escape death; and suffering is necessary to produce it. That we can not escape an exit from this world is true; but did not Jesus teach that "he that believeth in Me shall never die?" And did He not allude to death, as a peaceful repose, as "He sleepeth?"

The seed-germ of everlasting life is in these bodies; and, from this standpoint, it may be said, we will never die. Sickness is by no means essential to bring about the dissolution of soul and body, known as death. Is not Moses the typical man, who might be taken as the model, to represent the normal condition of man in this life? His eyes had not grown dim, neither his natural force abated; but, having accomplished his work and run his race, he was taken by God from this world to the life beyond, without suffering.

I have thus endeavored to make clear the position which, under honest conviction, has forced itself upon me. If this position is at all tenable, we shall see the fulfillment of it in God's dealing with His people, in the types and shadows of the Mosaic and Prophetic dispensations, in the life work of Jesus Himself as He operated just on the eve of the atonement He

was to make, and in the lives of the apostles as they worked under the immediate demonstration of the atonement which had just been made.

Let us make the research, and see what are the revelations left us along these lines.

CHAPTER III.

THE MOSAIC AND PROPHETIC AGE.

CAN we comprehend this statement relative to the exit of the children of Israel from Egyptian bondage to the Land of Promise? "He brought them out with silver and gold, and there was not one feeble person among their tribes."

The first proposition may be accounted for, in part at least, in that they were to borrow from the Egyptians all the gold and silver they could, in shape of jewelry and ornaments. But the second clause could not have been said of any other similar case in the world's history. The entire posterity of twelve families lived for a period of over four hundred years, during which time it is said of them, "that the more they were oppressed, the more they multiplied and grew." Such a vast concourse of people, of every age and condition of life, and "not one feeble person among them!"

It was the hand of a loving Heavenly Father leading His own people from an enemy's country to a possession of their own, from a cruel bondage to freedom and prosperity, thereby giving all the ages yet to come an example the most perfect of any that would ever be given, of what might be the purpose

of God, through the effect of the atonement of Jesus Christ upon the cross, to lead his people up out of the dominion of the wicked one, and out of the penalty of sin, into the possession of their rights and privileges in Jesus Christ, in whom they were to be complete. And if complete, could it not be said, there is not one feeble person within their borders, spiritually, intellectually, or physically?

Associated with the above circumstance is the institution of the Passover, which became a perpetual ordinance of the Jewish Church, and stands out very beautifully as one of the clear types of the sacrifice of Jesus upon the cross. The death penalty was pronounced in all the land; the Lamb became the substitute; the blood sprinkled upon the doorposts became the token, and the death angel passed over. The Passover sacrifice was associated with the yearly day of atonement, by which they were acquitted of all their sins. Where was the virtue of this sacrifice? We find it as we look down through the long vista of time yet to come, "when Christ our Passover is sacrificed for us." He becomes the substitute; His blood, sprinkled upon our hearts by faith, becomes the token, and the death penalty is suspended and we may go free.

Can we comprehend anything of the magnitude of this sacrificial offering, and what its effect might be? It is the sacrifice of the Infinite One, the Sinless One, the One of whom the Voice from heaven had twice said, "He is My beloved Son." He had lived the perfect life, but His time had come. He has al-

ready passed the garden. He is nailed to the cross, suspended between earth and heaven. As the cross is dropped into the hole prepared for it in the stone, every nerve is shocked, and here begins the awful suffering of this occasion. We can have no conception of what it must have been, as down upon His quivering body came the penalty of the sins that had been committed in ages of the past, and the sins of the people then living, and all the sins of the future generations like a mighty torrent upon Him. Under the weight of the awful burden that was upon Him, He cries out, "My God! My God! why hast Thou forsaken Me!" The answer might have come back, "That Thou mightest bridge the awful chasm between Me and a people under the penalty of death." "He trod the wine press alone."

In the solemnness of the occasion the sun refused to shine, the stars shut their eyes, and the moon veiled her lovely face. The rocks were rent, the earth trembled, and all nature mourned in the darkness of that sad hour. He cried out, "It is finished!" The death penalty had been met, and in those brief moments "He, by the grace of God, had tasted death for every man." "He bore our sins in His own body upon the tree." The sin-offerings of the centuries before became virtuous as they typified this great event.

Among the rites of the Jewish religion was one sacrifice that applied especially to the leper, and any one that was smitten might offer this sacrifice and thereby be healed of his leprosy. I ask wherein was

the virtue of this offering, of which the apostle declares that "the blood of bulls and of goats and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh?" that is, the body became healed of this deadly disease. I answer, it was because of the atonement of Jesus Christ upon the cross, where He bore the penalty of our sins in His own body upon the tree; for it was only a type, and no type can supersede its antitype, or that for which it stands.

Some will say, the leprosy was to represent sin. So it may represent sin. But while it represents sin, it remains true that it was one of the deadly diseases of mankind; and while one might survive quite a while with this disease, he was dying all the time. This being one of the prevalent and worst diseases of that time, it may represent the diseases of the body as properly as that of sin, or more so; for they had the sacrifices for the sin-offering, by which sins were to be acquitted; but this was only to be observed by those whose bodies were affected with leprosy, for their cleansing.

We have noticed the effect of these sacrifices that were incorporated in their mode of worship, and tried to show that the real virtue of these sacrifices was not in themselves, but in that which they prefigured. To make this clearer, let us notice, further. If it was in them alone, then the leper could only be healed by observing them.

The Israelites tarried at Mount Sinai eleven months, during which time they received the law,

with its many ordinances and its unlimited requirements, reaching out into every condition of life and conduct. Here they also constructed the ark of the covenant and the tabernacle. Soon after they had renewed their journey, Aaron and Miriam spoke evil of Moses, because he had married an Ethiopian woman. For this evil thing Miriam was smitten with leprosy. Aaron besought Moses for her, and Moses prayed unto God for her healing. As a punishment she was excluded from the congregation seven days. Whether the healing was at once or at the end of this time, we are not told; but nothing is recorded about the observances of the sacrifices and washings required by the law for such healing. If she was healed without the observance of these ordinances, it must prove there was virtue for healing somewhere else, and that somewhere must have been in the sacrifice of Jesus upon the cross.

The healing of Naaman, the Syrian captain, was by no performance of the sacrifices of the law, neither by the appliances of medical means, but by obedience to that which Elisha told him to do. The waters of Jordan had never before been so medicated as to produce a cure of leprosy, neither after this; so there must have been virtue somewhere; and this virtue must be alone in the sacrifice of Jesus Christ upon the cross, where He paid the penalty of death with all its agencies.

Soon after the children of Israel turned back into the wilderness, having refused to go over into the Promised Land, when they were brought to its bor-

ders at Kadesh-barnea, they were attacked by fiery serpents, the bite of which produced death. They besought Moses for deliverance, and he was commanded to make a serpent of brass and put it on a pole, so that all who were bitten could look upon it; and as many as looked were healed. Was the virtue for healing in the serpent? Had it been so medicated that a mere look upon it would transmit an antidote for the poison sufficient for a recovery? I think not. But how suggestive are the words of Jesus when He says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." It was a type, of which the Son of man is the antitype. If the type had such virtue as to heal all the bodies thus filled with poison, how much more must be the virtue of Him to whom all the types and shadows pointed!

As the serpent was lifted up, so must the Son of man be. How many beautiful lessons may be drawn from this! The serpent was made of brass. Brass is composed of copper and zinc. The Son of man was both human and Divine. The serpent's bite represents sin. Its poison is coursing through our moral being, and if not eradicated, will sooner or later produce death. Jesus Christ upon the cross is the antidote for this poison of sin; all who will, may believe in Him and be saved. What beautiful lessons! How orthodox! O that all might come and be saved! How often have we heard it, and the glad news has filled our hearts with rejoicing! Why not carry the

simile out in its most natural form? "As the serpent was lifted up, so must the Son of man be."

The serpent was lifted up in the wilderness to heal the bodies of all who were bitten of a fiery serpent, the poison of which would soon produce death; so the Son of man must be lifted up, that, having taken our infirmities and borne our sicknesses, the sick and suffering may believe in Him and be healed. The brazen serpent became virtuous to them in healing their bodies from this poison, as it represented the sacrifice which Jesus Christ was to make when He became lifted up; thereby becoming the source of their healing by the type of the brazen serpent. Why is He not yet the great Physician to whom man may come, who is diseased, and dying of the many diseases which are the consequence of sin, and are raging in these bodies, causing racking pain and scorching fever?

The record concerning Asa, one of the kings of Judah, was that he did many good things, and won many battles over his enemies, while he trusted in God alone. But as his trust in God became imperfect, he put confidence elsewhere, and was defeated by his enemies, and was troubled with wars. His trust was not only shaken in God for the defense of his kingdom against other nations, but in regard to God's care of him personally; and when he became diseased he sought for relief from physicians, and not from God. His disease became worse, and, medical means failing to give relief, in about two years he died. The inference of the story is, that if he had

trusted in God alone his kingdom would have been successful over its enemies, and had he sought the Lord in his sickness, he might have recovered. The reason why he might have been healed in this way, is that there is healing virtue in the grace of the Lord Jesus Christ.

One more circumstance to which I wish to allude in this connection, and then I shall leave the argument. Many more incidents of like character might be referred to; but if these already considered do not prove for me a tenable ground upon which to stand, all others would likewise fail. The circumstance referred to is that of the Shunammite's son. In this case the disease had run its course and produced death. The reason I wish to consider this is to show that the work of the law and the prophets of God in this ancient time was complete in some respects, as they worked in obedience to God, and having respect alone to the offers of His grace, through Jesus Christ, as it was in the dispensation to follow.

The Prophet Elisha had been constrained to show his love and respect and appreciation of the woman for her kindness in providing him a home to be used at his own pleasure; and had promised her a son, to add to her comfort and enjoyment in this life. This promise was fulfilled, and when the child had grown to be a lad, while in the field, he was suddenly taken with a severe pain in his head. He was carried to the house, and soon died. His mother, in this great affliction, went to Elisha in great haste for comfort. He sent his servant to bring back the child to life.

But she would not be content unless Elisha should come with her himself.

When Elisha came to the house he found the dead child lying upon his own bed. He shut himself in the room alone with the child, and prayed. Then he stretched himself upon the child. His mouth upon the mouth of the child, his eyes upon the child's eyes, and his hands upon the child's hands. This prayer and action only produced warmth in the body of the child. He then walked to and fro in the room, probably in more earnest and persistent prayer. Then, stretching himself again upon him, the child sneezed seven times and opened his eyes, and Elisha presented him alive to his mother.

CHAPTER IV.

EXPLANATION.

THUS far our examination has been in the Mosaic and Prophetic Age. This is a typical age, and typifies the Christian dispensation, which was to follow it; and, being typical or representative, it must keep within the bounds of that which it represents in all things.

The things we have seen in this dispensation we must see reproduced in the one to follow, if our argument is to become convincing. If in the life of Jesus Christ, as He worked just upon the eve of the sacrifice which He was to make, as the fulfillment of all types and shadows and prophetic deeds which had been done in His name in the past, we are enabled to see sins forgiven, lepers cleansed, the diseased healed, and the dead raised, who must soon die again, we can more conclusively than ever claim the force of our argument. That He who bore our sins in His own body on the tree, thereby tasting death for every man, met the penalty of death, and sickness and disease is part of that penalty.

Before entering upon the consideration of the life work of Jesus Christ, I wish to make clear, if possible, this one thought, that He came a substitute.

He came to take the place of another. Man was under the death penalty, and, in all the effect of His work and actions amongst men, He must of necessity keep within the bounds of the extent of the atonement which He was about to make.

God is good; but, just as well, the decree had gone forth, "The soul that sinneth, it shall die." All sin must have its penalty, and, before the guilty can be acquitted, the penalty must be met. So, in acquitting the effects of sin, whatever they may be, the fact is proved that the effect of the sin has been, or will be, atoned for in the sacrifice of Himself upon the cross.

CHAPTER V.

THE ENEMY AND FIRST CONFLICT.

“FOR this cause the Son of man was manifested, that He might destroy the works of the devil.”

Sin, with its effects, was the work of the devil. “By one man sin entered into the world, and death by sin.” The devil being the avowed enemy of God, and man being God’s handiwork, made in His own image and for His own glory, this enemy of God becomes man’s enemy. By his strategy he deceived man, and in this way became the author of the transgression; and the effect of the fall is his work.

Again, we read that the purpose of Jesus was to “destroy him that hath the power of death, that is the devil.” By this we discover that it is not only his works, but he himself that Jesus came to destroy.

After a private life of thirty years, of which we know but very little, He came to John to be baptized of him in Jordan. At the close of this baptismal ceremony the Spirit descended upon Him in the bodily shape of a dove, and a Voice from heaven introduced Him to the world, saying, “This is My beloved Son, in whom I am well pleased.” Peter also declares how “God anointed Jesus of Nazareth with the Holy Ghost and power.”

Being now fully prepared for His work, where does He begin? The apostle tells us, "He was led of the Spirit into the wilderness to be tempted of the devil." Thus, being alone in the wilderness, except for the company of wild beasts, the devil assails Him, and for forty days and nights, at least, the conflict continues. From Matthew we would infer that at the end of the forty days the conflict began; but in Mark and Luke we read, "He was forty days being tempted of the devil."

Just what this conflict was, no one may be able to know or describe. It was a conflict with the devil and all the powers of his Satanic majesty. He who had once ruled one-third of the inhabitants of heaven had probably been one of the three archangels, equal with Michael or Gabriel, and having revolted in heaven, a conflict ensued in which he was overcome, and cast out with all his followers.

He attacked the authorities of heaven to overthrow them, and get possession thereof; but, failing in this, he now proposes to overthrow God's government with man upon the earth. By his deception he gets man to rebel against the commands of God, and thereby he was displaced from his beautiful home in the Garden of Eden; and, having been driven out, a flaming sword was placed at the entrance, lest man should return, eat of the tree of life, and live forever, separated from God and the dominion of His government, and be left wholly under the control of this enemy of God.

Such was the beginning of his influence over man

that the first man born into the world became a murderer of his own brother. The effect of his continued influence is so far to change the condition of man from his proper and intended relationship with his Maker, that it only took about fifteen centuries for the wickedness of man to become so great that we are told in Holy Writ "that it repented God that He had made man," and He concluded to destroy him from the face of the earth. "Howbeit Noah found grace in the sight of the Lord," and God gave him an opportunity to be saved from the impending destruction, which was to come upon the whole earth.

The apostle tells us, "God waited in the days of Noah, while the ark was preparing," staying the intended deluge until the ark was completed, wherein Noah and his family were saved.

Thus Noah, through a long period of perfect obedience to what God had told him to do, by persistent toil and labor, in which nothing could turn him from the perfect pattern which God had given him of the ark, was rescued from the power of this enemy; and this great destruction by which the citizens of the world were destroyed. Noah thereby became a nucleus from which God might use another means of government, in which His people might be loyal to Him and rescued from the power of this wicked one.

From the above, it becomes apparent that, in the antediluvian age, or from the beginning of man's history until the flood, the devil had almost complete control of the people, and worked their entire destruction.

Soon after the flood God chose from the people a man from which to raise up to Himself a people who would be loyal to Him, and to whom He might reveal His power in keeping them from the power of this wicked one. So Abram was called of God.

As the means used by the enemy to bring about man's fall was unbelief in God, which led to disobedience of His commands, so the avenue of man's return to God must be belief in Him which will lead to obedience of His commands. It is said of Abram that "he believed God." He was promised a posterity, the extent of which was to be unnumbered, while as yet he had no child. For twenty-five years he was compelled to wait for the promise, while from human probabilities it was becoming more and more impossible all the time. Having thus continued to believe God, a child was given him. In the course of a few years Abraham was asked of God to take this son, the only hope of the fulfillment of God's promise, and offer him as a burnt sacrifice. Abraham, with unshaken confidence in God, obeyed, and while in the last act of the accomplishment of this sacrifice, his hand was stayed, and a substitute provided. The record given of him is that "by faith Abraham, when he was tried, offered up Isaac." Thus, not staggering at God's promises through unbelief, he became the father of the faithful.

From such a man, with such demonstrations of confidence and faith, God raised up to Himself a people, led them out of an enemy's country and from a cruel bondage, with demonstrations of great power,

to a beautiful country of their own, flowing with milk and honey. God gave them a Law under the mighty demonstrations of Sinai, where, it is said, the sight was so terrible that even Moses feared and quaked. This Law embraced their form of government and their system of worship.

Under the administration of Solomon, their third king, God gave them an established seat of government at Jerusalem in the completion of the Temple. Under this form of government and worship they became a mighty people—mighty in power, mighty in wisdom, mighty in wealth—and the fear and dread of them was upon all the nations of the world. But alas! in the height of their power and glory, Solomon, their king, was led away, by the subtlety of this great enemy of God, to a disbelief in God, which led him to disobey His commands; and he took to himself wives of the heathen nations around him. By disobeying God's laws he forfeited the protection and blessings of God upon him and his people, and, under the immediate reign of his son, strife and division entered into the nation. The kingdom was rent asunder and two governments established, and, before many years, Jerusalem, with all her former glory and beauty, was taken by the king of Babylon, and the Temple, where God's presence was to dwell, was destroyed.

Without following the history of their times of repentance, and returning to God by obedience to His law, and their times of prosperity, and again their downfall by sin and transgression, suffice it to say

that finally the ten tribes which established a kingdom under Jeroboam, in rebellion against Solomon's son, were lost among the nations of the earth. And while Judah was preserved, they so far departed from God that the Holy Records close concerning them four hundred years before the coming of Jesus Christ to the world. Upon His advent into the world He found them so far corrupted by sin and transgression, having changed God's laws to suit their own convenience, that while they professed to be His children, and the seed of Abraham, they rejected Him whom God had sent unto them, and declared "they would not have this man to rule over them."

"He came unto His own, and His own received Him not."

They became the rejecters of the Son of God, and while claiming to be God's servants and the children of Abraham, He tells them plainly that they are the children of their father, the devil, and the works of their father they will do. While still claiming to be children of God, they finally became the betrayers and murderers and crucifiers of Jesus Christ, the Son and Sent of God. They were so completely under the power and dominion of the wicked one that they were only awaiting the consummation of their own destruction, when they should be driven from Jerusalem without a government or a language, and scattered among the nations of the earth, thus to remain in a degraded state, yet, under the mercy of God, preserved a distinct race of people, awaiting their final triumphant return when the times of the Gentiles shall be fulfilled.

While thus reviewing the influence, which this enemy had exerted, I do it in no pessimistic way; for time would fail me to tell of the triumphs of God's children, who, through faith in Him, overcame the power of this wicked one, and are saved in the blessed paradise above. I do it that we may better comprehend the wonderful power this enemy has swayed in the past, and the effort he might now make as Jesus meets him alone in the wilderness.

Much might be said by way of imagination or speculation as to the manner of this conflict, as Satan marshals his forces and charges upon the meek and lowly Nazarene, only to be repelled and driven from the field, to marshal his forces and charge upon Him in another way, to be defeated again.

Thus a forty-days' conflict continued, during which time Satan had brought to bear upon Jesus all the possibilities of his power, only to be defeated again and again, until all his forces were exhausted. The temptations being ended, the conflict closed, by the devil withdrawing, with all his followers from the field of battle, a conquered, defeated, and destroyed foe; ever afterward acknowledging when in the presence of Jesus, "We know Thee who Thou art." Thou Son of God, our Conqueror, we are only awaiting the time of the execution of Thy wrath and Thy vengeance upon us.

CHAPTER VI.

THE WORK OF JESUS AFTER RETURNING FROM THE WILDERNESS.

JESUS having met the arch-foe and enemy of God and man, and defeated him, and in a sense destroyed him, He returns from the wilderness in the power of the Spirit, into Galilee, and begins the destruction of the works of the devil, by going about "teaching in their synagogues and preaching the gospel of the kingdom, healing all manner of sickness and all manner of disease among the people." "And His fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed of devils, and those which were lunatic, and those that had palsy, and He healed them."

Peter tells us, "God anointed Jesus of Nazareth with the Holy Ghost and power, and He went about doing good, and healing all that were oppressed of the devil." This oppression was the work of the devil, and Jesus came to destroy his work. How could He do it? Justice demanded that sin should have its penalty, and Jesus could only relieve where the penalty had been paid, and He must operate

wholly within the bounds of the penalty that had been met, in the sacrifice of Himself, which was soon to be made upon the cross. In that sacrifice he met the death penalty, and, "by the grace of God, tasted death for every man."

Passing over the Sermon on the Mount as recorded by Matthew, let us consider the incidents recorded in the eighth chapter. Coming down from the mount, great multitudes followed Him. "There came a leper, worshiping Him and saying, Lord, if Thou wilt, Thou canst make me clean. Jesus put forth His hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

Going into Capernaum a centurion came beseeching Him that He would come and heal his servant, who was at home grievously tormented with palsy. When Jesus told him He would come and heal him, the centurion forbade Him troubling Himself to come to his home; "but only speak the word and my servant shall be healed." Jesus told him to go his way, and his servant should be healed, as he had believed, and it was so. Going into Peter's home, He found his wife's mother sick of a fever. He touched her, and the fever left her, and she arose and ministered unto them.

"And when even was come, they brought unto Him many that were possessed with devils, and He cast out the wicked spirits, and healed all that were sick." Why did He do it? How could He do it? Listen while He tells His own story: "That it might

be fulfilled which was spoken by the Prophet Esaias, when he said, Himself took our infirmities, and bare our sicknesses."

Yes, we remember where Isaiah said, "He was wounded for our transgressions, He was bruised for our iniquities," that thereby we might escape the penalty of these. We have had confidence to come to Him by repentance and faith for the forgiveness of our sins, and as "the chastisement of our peace was upon Him," we have believed we could have the peace of God in our souls by the effect of His atoning blood. But that His stripes were for the healing of these bodies, we have not so well understood. Jesus would here tell us that the prophet was not mistaken when he uttered these words; and "the reason that I can so freely heal all that are sick, I am to bear all these sicknesses and all these diseases in My own body upon the cross."

Without noticing specially the stilling of the tempest, or the healing of the two men possessed with fierce devils, which was only a further demonstration of the extent of the operations of His power, we will notice the incident given in the beginning of the ninth chapter.

When Jesus was in a house with a great throng of people about Him, four men brought a man sick with the palsy, carrying him upon a bed. They were so confident that, if they could get him in the presence of Jesus, he would be healed, that, finding no way of entrance to the house on account of the throng of people present, they took him to the roof

of the house, and, removing the tiling, let him down into the presence of Jesus. When He saw the sick man, and the faith of these men, necessary to produce such effort, "He said to the sick of the palsy, Thy sins are forgiven thee."

For this expression He is accused privately of blasphemy. As these accusers claimed no one could forgive sins but God, Jesus perceiving their thoughts said unto them, "Why think ye evil in your hearts?" "For whether is it easier to say, Thy sins be forgiven thee, or to say Arise and walk?" "But that ye may know that the Son of man hath power on the earth to forgive sins," I say unto this sick and sinful man, "Arise, take up thy bed and go unto thy house;" and he arose, forgiven of his sins, healed of his disease, and departed. Here Jesus claims that the forgiveness of sins is as easy as the healing of the body, and, *vice versa*, that the healing of the body is as easy as the forgiveness of sins. Why? Because they were both alike to be borne of Him in the sacrifice which He was to make upon the cross. In this incident the healing of the body is made an evidence to the skeptic of His power to forgive sins. His merely speaking the words, "Thy sins are forgiven thee," could not in itself prove to any one that the man under penalty of transgressing God's law was acquitted of his guilt and before God stood innocent; but to see a man prostrate and entirely helpless, under the power of disease, lying before Jesus, because of the effort of four men, immediately arise in the power of his own bodily strength. take up the couch on which he lay,

and not only walk himself, but carry it with him, all because Jesus had said to him, "Thy sins are forgiven thee," must be evidence to any rational mind that Divine power accompanied His words, and the outward evidence becomes proof of the inward work of the acquittal of his sins.

I now wish to consider another incident in the life of Jesus, both for the force of its own lessons and that which is associated with it; that is, the story of Jairus's daughter. While it is given in Matthew, I wish, for the plainness of the narrative, to refer to the account given by Mark in the fifth chapter.

This man came to Jesus on behalf of his only child, a girl twelve years old. Matthew tells us she was dead; Mark and Luke both say she was lying at the point of death when he came to Jesus.

The father came, falling at Jesus' feet, and with great earnestness besought Him to come and lay His hands upon his dying child that she might recover. Jesus was touched with sympathy, as He always was, with the heart-stricken father, and tells him He will go with him and heal her. But, having started with him, upon the way an incident occurred by which they were detained, and, while thus detained, a messenger came to inform them that the child was dead. To comfort the further stricken father, Jesus says to him, "Be not afraid; only believe." After dismissing the great throng of people, and forbidding them to follow Him further, He takes Peter and James and John, and comes to the home of Jairus, where great lamentation and mourning were being made. Jesus

asks, "For what is all this ado? The damsel is not dead, but sleepeth: and they laughed Him to scorn."

Having put the scorers out of the house, He takes the father and mother of the child, and the three disciples which were with Him, and goes into the chamber where the child was lying. Jesus takes her by the hand, saying, "Damsel, I say unto thee, Arise," and she straightway arose and walked. Why could Jesus truthfully say she was only asleep? Because in Him was the power and right to cause her to arise from the dead, as easily as nature would cause her to awaken from the quiet repose of slumber.

Let us notice the cause for which Jesus was detained while upon the way to Jairus's home. Upon the journey He suddenly stopped and asked, "Who touched Me?" The disciples were surprised at such a question, for He was pressed by the great throng on every side. But the touch was not that of a jamming crowd, but the touch of one full of faith in Him for the restoration of a diseased and suffering body—one who had resorted to many physicians, only to have her pain intensified by their treatment, getting no relief therefrom, but only growing worse. Not only this, but her means had been exhausted, and any further hope of relief from this source was cut off.

In this sad and helpless condition she believes if she can but touch the hem of the garment of Jesus, she will be healed. Thus full of faith, in the midst of the throng she presses her way toward Him, and when in reach of the Master she lifts the hand of

faith and touches the hem of His garment, and her whole body is thrilled as with an electric shock, and she is made whole.

Why should Jesus so easily perceive a mere touch of His garment in a pressing throng? He tells us the reason, which solves the great question of that day, and of all ancient time, and of all time to come, for all those who have ever been, or ever will be, Divinely healed: "Virtue is gone out of Me," and some one has felt the effect of it. The virtue of the atoning blood of the Son of man, being transmitted into these diseased bodies, can work their restoration. It is not *faith* healing, though faith is an essential agency used in its accomplishment. It is not *mind* healing, though the mind may be called into an unusual state of activity in bringing it about. It is not the working out of natural causes by us of medical properties. Divine healing is by the transmission alone of the virtue of the sacrifice of the Divine Son of God unto these diseased bodies, to which it acts as an antidote, and the power of disease is destroyed, and they are quickened thereby into a normal state of health and activity.

REFLECTIONS.

As interesting as is the study of the life of Jesus, I have now covered the ground which I wish at present to investigate. Other references will be made to His work in discussing other points; but further investigation would only be a repetition of the points already made.

I have remarked that all the types and shadows of ancient time pointed to the coming of Jesus Christ; and the sacrifices and offerings associated with the worship of the Jews, all represented the sacrifice of Jesus upon the cross. The effect which they might be able to bring about must be seen in His life work, as He represented the effect of His own sacrifice amongst men.

As under the Law and sacrifices we saw sins forgiven, lepers cleansed, and diseased bodies healed, and the dead raised, so in the study of His life work, we have not been disappointed in seeing all these things reproduced by Him.

Sins have been forgiven, lepers cleansed, the diseased bodies healed, and the dead have been raised. Glory to His name!

CHAPTER VII.

THE DISCIPLES BEFORE PENTECOST.

TO MAKE this investigation complete, before taking up the lives of the apostles as they operated under the full effect of the atonement after it had been made, and after Jesus had ascended to the Father, and the promised gift of the Holy Ghost had been received, we must notice briefly the work of the disciples whom Jesus had called to associate with Him and help Him in His work.

Jesus, having spent the night in prayer, called unto Him His twelve disciples in the morning. "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." He not only gave them this power, but sent them forth, and told them to use it, which they did; and never were villages and communities so free from sickness and disease as when Jesus and His disciples went up and down through Galilee, Samaria, and Judea, with the good news of the incoming kingdom of our Lord and Savior Jesus Christ.

It soon became apparent that the twelve disciples would not be able to do all the work Jesus wished to be done; and seventy others were called and sent forth, with the same instructions that had been given

the twelve. They were told specially to heal the sick. When these seventy returned from their first trip in this service, they reported that "the devils were subject to us through Thy name." Jesus said unto them, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you; yet in this rejoice not, but rather rejoice because your names are written in heaven." By these references given us of the work of these disciples as they labored with Jesus, we see that they were enabled to do with the power He gave them, using it in His name, the same works which He Himself was doing.

CHAPTER VIII.

SCENES IN THE LIVES OF THE TWELVE APOSTLES.

HAVING reviewed in the previous pages a few of the incidents connected with the life of Jesus, and the sending out of His disciples, let us notice one expression in the scene of the cross, and pass on.

Before expiring, Jesus cried out, "It is finished!" Thus ended the tragical death of Jesus upon the cross, by which He became the "*one* sacrifice for sins forever." Thereby He completed the atonement, as far as the sacrifice for sins was concerned, for a fallen race, and bridged the awful chasm which sin had made between an offended God and an offending race which He had created, thereby opening a way by which man might return and be restored into fellowship and harmony with his Maker, and all that was lost by sin in rebellion might be restored by obedience through grace.

Passing the scene of His burial and resurrection, and forty days' sojourn, and final ascension, let us gather with the disciples at Jerusalem as they await the coming of the promise of the Father, which Jesus had told them they should soon receive.

“When the day of Pentecost was fully come,” which was fifty days after the Passover Feast, at which time Jesus had been crucified, their expectations were realized in the reception of the baptism with the Holy Ghost.

As the descent of the Spirit was the crowning event in the final preparation of Jesus for His mission, so the baptism of the Spirit completed the preparation and qualification of the disciples to enter upon their mission; for Jesus had told them to tarry till He should come; for with His coming they should receive power. They were now fully prepared to enter upon the work of being the representatives of a glorious dispensation, of which all that had been before was only a faint foretaste.

Peter, to whom Jesus had given the keys of the kingdom of heaven, now becomes spokesman in defense of the disciples, for their unusual conduct under the exhilarating influence of the filling with the Holy Ghost. He declares this drunkenness is not of wine, for it is too early in the day. This is only the fulfillment of that which the Prophet Joel had spoken, “That in the last days I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams; and also upon the servants, and upon the handmaids in those days will I pour out My Spirit.”

In his defense, he turned their thoughts to Jesus of Nazareth, and the life which He had lived, and the signs and wonders which He had performed. He

told them they had rebelled against Him, and had been His betrayers and murderers, and had caused Him to be crucified, but God had raised Him from the dead. Before he was through preaching, such was the convincing power of the Holy Ghost, under whose authority these words were spoken, that great conviction seized the hearts of the people, and they cried out, "What shall we do?" Peter told them "to repent and be baptized in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." By evening three thousand were converted. Their sins were forgiven them, and they stood acquitted of the penalty of them before God. Under the administration of this gospel, fear came upon every soul, and many wonders and signs were done by the apostles.

As Peter and John were going up to the Temple one afternoon to worship, they found, lying at the gate, a man who had all his lifetime been a cripple, unable to help himself, and who was daily brought to this place to ask of the people entering into the temple assistance by which he might live.

As he asked help of Peter and John, Peter said to him, "Look on us;" and as his eyes were fixed upon them, expecting something, Peter said to him, "I have no money, but I have power by which thou canst be delivered from thy deformity, and this I give unto thee. In the name of Jesus Christ of Nazareth, rise up and walk." Taking hold of him, he lifted him upon his feet, thereby demonstrating his own faith in the certainty of his being healed. In this

act his feet and ankle-bones became strong, and his deformity was gone, and he, leaping up, went forth "walking and leaping and praising God."

This little occurrence caused quite a commotion among the people; and as they all came gathering together, it gave Peter a good opportunity to preach them another sermon. He asked them why they should be so astonished or look so earnestly on him and John, as if they, by their own holiness or power had made this man to walk. He then declared unto them how God had glorified His Son Jesus, whom they had delivered up and denied Him in the presence of Pilate, when he was determined to let Him go, and that they had desired a murderer granted to them, and that they had killed the Prince of Life, whom God raised from the dead, and it was by His name that this man now stood before them healed. "Yea, it is by the effect of His sacrifice upon the cross, by faith in the virtue thereof, He hath this perfect soundness in the presence of you all. But as in ignorance ye did it, you may have forgiveness if you will only repent and believe in Him." Such was the effect upon the people that, ere he was through preaching, many believed in Jesus and were forgiven and converted, and the number is given as five thousand.

The feeling was now so great against them, because they had helped this poor fellow out of his sad condition, that people laid hold of Peter and John, and kept them until morning, when they were to be tried. In the morning, when the rulers of the people

and elders of Israel were gathered together they were brought forth and set in their midst, and were asked, "By what power or authority have you done this?" Then Peter, full of the Holy Ghost, said unto them: "If we be examined this day because of the kindness we showed this helpless man, by the good deed we performed in helping him, be it known unto you all, that the means by which it was done is in the name of Jesus Christ of Nazareth, whom ye crucified, but whom God raised from the dead; and by the applied virtue of this sacrifice doth this man stand before you whole. Neither is there salvation in any other source, For there is none other name given under heaven or among men whereby we must be saved, either from our sin, or these bodies be divinely healed."

The whole force of the argument used in this defense is, that all power by which this act has been done is in the name of Jesus Christ of Nazareth; and he carries the argument further, and declares that He is the only source of hope of salvation from sin, and the means of the accomplishment of both is blended together in this one source.

This is the third time Peter had told the council, "Ye are the murderers of Jesus. Ye caused Him to be crucified." And when they saw the boldness of the disciples and the demonstrations of divine power, which they could not deny—for this man was forty years old, and had been deformed from his birth—they threatened the disciples, and charged them to speak no more in the name of Jesus. All the answer

they could get was, "We will obey God rather than man."

Being dismissed from the Council, they went to their own company, and were soon in the midst of a glorious prayer service, where they prayed for grace to enable them to continue their boldness in defense of the truth, and that more signs and wonders might be accomplished in the name of the Holy Child Jesus. Great power was manifested at this time, and the place where they were assembled was shaken, and they were all filled with the Holy Ghost.

By this time those who had believed and had been forgiven were a multitude, and great power and great grace was upon the people. Under the blessed relationship growing out of this fellowship of believers a common fund was rapidly increasing, and many who had possessions sold them, and gave the money to the disciples to put into this fund.

We are told that a man and his wife concluded to sell a possession, and give what they should receive for it into this fund. The sale was rather private, and no one was supposed to know just what they received for it. They held a consultation with each other, and decided to keep back part of the money, and bring a part of it and present it to the disciples as the full amount, thereby putting themselves in equal relationship with others who had given all, and still retain a sum of their own upon which they might depend.

Before God dissembling is impossible, and it is very unsafe before His anointed servants. Peter

asked Ananias, when he brought the money, if that was the full amount. He assured him that it was. He then asked him how he could be so false, and told him he had not brought all the money, and the lie he had told them was not to them alone, but to the Holy Ghost, and that immediate death would be the penalty for the offense; and Ananias fell down at Peter's feet dead, as likewise did his wife in a few hours afterward; and they were carried out and buried.

"Great fear was upon all the Church, and upon all Jerusalem and the country round about, as they heard these things, and believers were the more added to the Lord, multitudes both men and women," who believed in Jesus and had their sins washed away in His precious blood, and were filled with the Holy Ghost. "And many signs and wonders were done by the apostles, . . . insomuch that sick folks were brought and placed along the sides of the streets, on beds and couches, that at least the shadow of Peter might fall upon them." From the country and villages round about the sick and suffering ones were brought, "and they were healed every one."

By this time such indignation had arisen against the disciples that they were laid hold of and cast into prison, and made secure within its inclosure. But they were so in harmony with heaven that angels took off their chains, and opened the prison doors, and told them to go on boldly with their work of preaching to the people the words of life and salvation. When the Council was called in the morning,

they sent to the prison to get them; but they were not there, and, when found, were in the Temple teaching the people. From thence they were taken by the officers and brought before the Council, where they were asked if they were not forbidden to teach any more in the name of Jesus, and that instead of obeying this command they had filled all Jerusalem with their doctrine, and were proving to the people in a convincing way that the authorities were guilty of this Man's (Jesus) blood. Peter only answered, "We are obeying God," and for the fourth time made the same defense, "that God raised up Jesus, whom ye slew and hanged on a tree." "Him hath God exalted to be a Savior and to give repentance and forgiveness of sins to Israel, and we are witnesses of these things, as is also the Holy Ghost, whom God has given to all who obey Him."

When the Council had heard Peter's defense, they became so enraged that they consulted together how they might slay Peter and his companion. But finally, by beating and further threatening them, they let them go. "But daily in the temple, and in every house, they ceased not to teach and preach Jesus."

The Church was not only rapidly increasing, but the opposition grew more severe against it all the time. Soon the persecution burst out in such a way that the disciples were scattered from Jerusalem. They went everywhere, in country and villages, preaching the same doctrine, and continuing the same line of wonderful works.

"It came to pass, as Peter passed throughout all

quarters, he came down to the saints which dwelt at Lydda," and while at this place he found a man who had kept his bed for eight years, being afflicted with the palsy. "And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately." Not far from Lydda was Joppa, and at this place a very good and philanthropic woman had sickened and died. After her death, Peter was sent for to come and see her. When he came into the chamber where she was, he beheld the great sorrow manifest because of her death. He put them all out of the room, and knelt down and prayed, and turning to the lifeless body, he said, "Tabitha, arise;" and she opened her eyes and sat up; and he gave her his hand and lifted her up. Then, calling the company, he presented her to them in life and good health.

CHAPTER IX.

WORKERS ASSOCIATED WITH THE TWELVE APOSTLES.

A GREAT many people look upon the work of the twelve apostles as being different from that of the other disciples of the Lord Jesus, and think that the baptism of the Holy Ghost was given to them in a different manner from that which was intended for all believers, and that to them alone was given power by which they could work miracles and heal the sick. For this reason I chose, in the former chapter, to treat with the incidents connected with the twelve apostles.

I now wish to review a few incidents in the lives of others, who were associated with the twelve apostles, given us in the book of the Acts of the Apostles.

The Church was now rapidly growing and being greatly multiplied, for it soon left the process of addition and increased by multiplication, and it became necessary to have more officers. Seven men were chosen to look after the more private matters, that all of the common family might have their equal share and rights in the distribution and ministration of affairs. These men were to be of good report, filled with the Holy Ghost and wisdom. Of these

seven men we know but little save their names, except Philip and Stephen. Stephen was a man full of faith and power, who, in his work among the people, performed great wonders and miracles. Not only did he do these things, but many of the synagogues disputed with him, and they were not able to resist the wisdom and spirit by which he spoke. He was soon taken hold of and brought before the Council, and false witnesses were brought in to testify against him; but in the midst of these persecutors, as they looked upon him, his face appeared as that of an angel.

He was given an opportunity to make a defense before the Council. Any one who will sit down and carefully read this defense, must be impressed with the ability and power of the man. While the Council had been greatly enraged, as Peter had for four times before this accused them of being the betrayers and murderers of Jesus Christ, yet he had not been able to present the matter with the force with which it is now for the fifth time hurled at them. Not only are they accused of being the betrayers and murderers of the Just One, but they were now accused of resisting the Holy Ghost. In hearing these things they were cut to the heart, and became a wild and boisterous mob; they ran upon him, thrust him out of the city, and stoned him to death. Thus he became the first martyr of the Christian era to go to the home above to tell the good tidings of the glories of the dispensation just ushered into the world below; and wonderful was the manifestations of God's power and grace witnessed at his death.

The persecution now became so great the disciples, except the apostles, were scattered from Jerusalem, and went everywhere preaching the Word. "Philip went down to the city of Samaria, and preached the gospel there." Although not one of the apostles, great was his success; "for the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them, and many taken with palsies, and that were lame, were healed."

Philip soon left Samaria, being sent of the Spirit into the desert, there to meet a man in the road, to whom he preached Jesus, and led him to believe in Him; when again he is caught away by the Spirit, and sent on his mission, where, we have all reason to believe, his labors were followed by continued demonstrations of power and blessings to the people.

During the time Stephen was being stoned, the clothes of those throwing the stones were kept by a young man, a member of the Sanhedrin, known as Saul of Tarsus. He now becomes one of the fierce persecutors of the Christians, but is soon converted at Damascus, and, joining this despised sect, becomes the most noted defender of the gospel which he so bitterly opposed and despised.

Although about five years since the scene of Pentecost, when the Spirit was given to the apostles, had elapsed before Saul was converted and began his work, yet we shall see that he has all the power that the apostles had, as we shall follow him for a little time in his work, which in zeal and earnestness ex-

ceeded them all. We see him able to rebuke Elymas, the sorcerer, telling him, "The hand of the Lord is upon thee, and thou shalt be blind, not seeing for a season." At Lystra he had power to heal the impotent man, who had been a cripple from his birth, but when Paul commanded him to stand upon his feet he leaped and walked. After he was stoned, and dragged out of Lystra as dead, while the disciples yet stood round about him, Paul arose and went back into the city. The jail at Philippi was unable to hold Paul and Silas. Their chains fell off, their feet were loosed from the stocks, and the prison doors swung open. The last night he spent at Troas, as the meeting continued all night, a lad who had gone to sleep fell from a window in the third story of a building, and was taken up dead. Paul restored his life. He was cared for in the great storm upon the sea, when all hope of rescue was gone from the crew. He was delivered from the bite of the serpent on the island of Malta. He healed the father of Publius, the chief man of the island, who lay sick of a fever and bloody flux. Others of the island came, or were brought, and he healed them.

Having briefly reviewed the lives of the twelve apostles and these three servants of the gospel of our Lord and Savior Jesus Christ, Stephen, Philip, and Paul, I shall bring this argument to a close.

We have seen the work of these disciples of Jesus, as they operated immediately after His death and suffering upon the cross, the effect of which might bring untold blessings to a fallen race, as through Him it might be brought back into perfect harmony

with God, and in constant fellowship with Him by the indwelling of the Holy Spirit.

A BRIEF REVIEW.

Under the Law and the Prophets: We have seen sins forgiven, lepers healed, bodily diseases cured, and the dead raised.

In the Life of Jesus Christ: We found sins forgiven, lepers cleansed, all kinds of bodily diseases and sicknesses healed, and the dead raised.

In Apostolic Times: Both by the apostles and other disciples we observed multitudes forgiven of their sins; all kinds of diseases healed; the blind made to see, and those seeing made blind; the dead raised to life, and the living struck dead. We have not been disappointed in finding a similarity of privileges and blessings offered to a fallen race in all the ages and dispensations of the past; the foundation of all these privileges centering in the one source, and that source the effect of the atonement of Jesus Christ.

I have endeavored to present, from the standpoint of Divine Revelation, the reason for the hope I have that bodily diseases may yet largely be relieved, as we put ourselves in the proper relationship with our blessed Lord and Master. Those who have been interested thus far in the discussion of the subject, will probably be glad to go with me in the further discussion of the agencies and means and conditions which are necessary for the obtaining of this great blessing to humanity, which is so closely connected with the forgiveness of sins and the perfection of believers.

CHAPTER X.

SHOULD DIVINE HEALING CONTINUE TO THIS AGE?

WHILE we have been enabled in our research to see clearly the operations of the Divine power in the past decade, and continuing with no diminishing effect, as far as the inspired Record permits us to go, what are the grounds upon which we dare believe that this same Divine power may be operated for the blessing of fallen humanity in the age in which we live? The only hope we can have is the propitiatory sacrifice of Jesus upon the cross.

This being the only source, and the sacrifices of the Jewish worship being performed typically of this *one great sacrifice*, in which the only true virtue was to be found, becoming effective in that ancient time on the other side of the cross, why should it not extend its virtue as far on this side of the cross? If it extended back to the beginning of time, why should it not extend forward to the end of time?

Again, the privileges and blessings promised upon certain conditions at the beginning of an age, or dispensation, were to continue to the end of that age. The Passover sacrifice became a perpetual ordinance

to the Jewish age, and if they would have their sins atoned for, the people must observe this ordinance. Likewise all the blessings offered by the observance of the sacrifices of the law became perpetual, and were to be a means of blessing to the end of that age.

The reason of their failure was not upon the part of the rites and ceremonies, but upon the part of the people, who failed to rightly observe them. May it not be the same in the Christian dispensation? May not all the blessings conferred in apostolic times have been intended to be perpetuated to the end of the age of which they were the beginning? But as Israel failed to keep the commandments and ordinances which God had given them, thereby forfeiting their rights to the privileges and blessings which were promised to the obedient, may it not be so in relation to the present? May not the fault be with a rebellious and backslidden Church, that has failed to meet the requirements of obedience and faith which were necessary to perpetuate the blessings of Pentecostal times?

The power to produce these signs and wonders, was with the Holy Ghost. "Ye shall receive power after that the Holy Ghost is come upon you." He was the promised Gift of the Father. It was He whom Jesus said He would send when He went away. It was He whom Peter declared was promised to you, and to your children, and to all that are afar off. It was He whom Joel had prophesied should be poured out, in the last days, upon all flesh. It was He who was given to the Gentiles; for Peter declares

that upon them was the Holy Ghost poured out, as upon us at the beginning. The Holy Ghost is unchangeable. Jesus Christ was said to be the same yesterday, to-day, and forever. The Holy Ghost is as unchangeable as Jesus Christ could be. So He is the same yesterday, to-day, and forever. To have Him to-day is the same as to have Him in apostolic times; to have Him then was to have Him with all His attributes and power; and to have Him to-day can be no less.

The Prophet Joel says that "in the last day, saith God, I will pour out of my Spirit upon all flesh." Those were the last days when He was poured out upon the disciples at Pentecost; and we are in the last days now. Jesus says, "All power is given to Me, both in heaven and earth;" and then promises, "Lo, I am with you alway, even to the end of the world." To have Him is to be associated with all the power He possesses, and to have Him to the end of the world is to be associated with His power that long.

Does the teaching of Jesus harmonize with the thought of the continuation of the signs and wonders performed at the beginning of the Christian era? When Jesus was endeavoring to impress upon the people the unity which He had with the Father, He said: "The things which I do, I do not of Myself, but the Father which dwelleth in Me, He doeth the work." "If you will not believe My testimony, that I am in the Father, and the Father in Me, believe Me for the work's sake which ye see Me do." He then

gave utterance to this language: "Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do also." What are the works which Jesus did? At one time John, while in prison, sent two of his disciples to Jesus, asking Him to tell them plainly whether He was Messiah which was to come. While they were with Him, He cured many of their infirmities and plagues and evil spirits, and to the blind He gave sight. He then told these messengers, "Go and tell John the things ye have heard and seen: how the blind see, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised, and the gospel is preached to the poor." This is the answer of Jesus Himself, as to His work. And if he that believeth on Jesus is to do the works He did, they too will not only preach the gospel to the poor, but will heal the bodies of suffering humanity.

The argument frequently used to illustrate this statement of Jesus is, that under the advancement of civilization we have established asylums for the blind, and special schools for the deaf and dumb, and surgical institutes and hospitals for the deformed of different kinds; and by the invention of books with raised letters the blind can thereby read; the deaf and dumb, by means of signs, can understand and thereby communicate as if by hearing and talking; and any with lame feet and ankles deformed can have them removed and artificial limbs put in their place; and by the blessings thus conferred upon the suffering and helpless, we, as believers in Jesus, are doing the works which He did. While I would not speak

disparagingly of the great blessings these institutes are to thousands of suffering people, I can do no less in this argument than say, This is not what Jesus did; for He gave sight to the blind, and hearing to the deaf, and soundness to the deformed, thereby making such institutions useless, for want of people to patronize them.

The last commission Jesus gave to the disciples just before His ascension to the Father was, "Go ye into all the world and preach the gospel to every creature, and these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The disciples, as they went forth preaching the gospel under this commission, did perform these things, and these signs did follow them. Jesus did not say these signs should follow the apostles alone, but that they shall follow those "who believe on Me" through their preaching.

All evangelical Churches unite in acknowledging that the end to be reached by these organizations is to carry out this commission of Jesus, in preaching the gospel of life and salvation, through Him, to a lost and ruined world. They all unite in urging that this gospel must be preached in Jesus' name: "For there is no other name given under heaven or among men whereby we must be saved." He, being the only Source, becomes the head of His Church, and calls whomsoever He will to perform His service,

and gives them special gifts and qualifications for this work. It is written, "He gave some apostles, and some prophets, and some evangelists, and pastors and teachers;" and in conferring these gifts He expected them used, in effective preaching.

Again, we read that "To one by the same Spirit is given the word of wisdom, to another knowledge, to another faith." Again, God has set in the Church, first, apostles; secondly, prophets; thirdly, teachers. All these are given that the gospel might be successfully preached, not only for the conversion of sinners, but for the perfecting of believers.

God has thus made special provision for preaching the gospel by these Divine gifts which He has conferred upon the Church; and if the healing of the bodies of the sick and suffering is to accompany the gospel ministry, does He make any provision for this?

Let us see further: "To another is given the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as He will." Again, with the apostles, prophets, and teachers are given miracles and gifts of healing. "Are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing?"

All can unite upon the importance of the gifts which apply to preaching the gospel, and would be willing to acknowledge that any Church whose object is not to preach the gospel of Jesus Christ to a sin-

smitten race, is unworthy the name which it bears. But as one gift is as freely and amply given as another, how dare we ignore those which would bring relief and happiness to thousands of suffering bodies; and expect to be accounted faithful servants of Him who has given these precious gifts and said, "Occupy till I come!"

It will be observed that the language of Christ to which I alluded, where He speaks of those who believe in Him doing the works which He did, was not completed; for He goes on to say, "And greater works than these shall ye do." Very true; but until the Church is able to perform these little deeds of kindness which He so willingly did, to the relief of all the suffering ones who came in His pathway, we can little hope to do the greater things spoken of in the text.

CHAPTER XI.

THE CAUSE OF THE PRESENT CONDITION.

I HAVE endeavored to show, in the preceding chapter, that it was God's purpose that the blessings with which the people were favored in the beginning of the Christian era should continue to its close; and upon His part the needed agencies were furnished by which these glorious blessings of Pentecostal times might be perpetuated to the children of men. If these conclusions are well founded, then where can the fault be that we see so little of the marvelous blessings which the people then enjoyed? Let us see if we can find a reason.

I have before remarked that the statement that "it is the glory of God to conceal a thing" was applicable to nature and grace; and these things which I am now trying to tell have been sought after for many years. It was in my boyhood days, upon my father's farm, with Testament in my pocket, to be used whenever opportunity afforded, often upon my knees between the plow-handles, and almost everywhere else, that I earnestly prayed to God that He would lead me to comprehend the truth concerning His plan of salvation for a fallen race.

I almost completely forsook the association of

the youth of my age, and lived much in retirement. The Sabbath afternoons especially were mostly spent in groves, upon the green hillsides, with Bible in hand, and often upon my knees did I pray, "O Lord, open my eyes, that I may know the truth of Thy Word!" Not only did I thus study the general contents of the Bible, but this special feature or doctrine was very carefully and prayerfully studied for a long time before I was enabled to come to satisfactory conclusions concerning it.

The only desire I now have in presenting this subject to the people is not that what I shall be able to say may be of much benefit, but that others may be stimulated to search out for themselves, under the enlightening of the Holy Spirit, the truth relative to this important subject, as the Bible portrays it; for it is on nearly every page of the Gospel and the Acts of the Apostles.

I have attended religious services of the Church all my life; have sat under the preaching of the gospel, mostly of Friends Church, and can truthfully say I have never heard the subject preached upon in a way that I could harmonize it with the plain teaching of the Scriptures, as I had been forced to see it, in my earnest research to know the truth as it was taught therein. Fifteen years ago, when I had dared to speak a short time in meeting upon this subject, an elderly man speaking to me about it said, "I want to tell thee that thee said more in that short talk upon that subject than I had ever heard said in all my lifetime before."

Upon the other hand, the preaching has almost universally been against it. While all acknowledge the work of Jesus Christ and of the apostles as being miraculous, especially for the attestation of the Divinity of Jesus Christ and to prove the Divine authority of the gospel, yet it is generally taught that these supernatural things have accomplished their purpose and ceased to be; and upon last Sabbath I heard from the sacred pulpit just such argument. And while in this advanced age, with superior advantages for religious knowledge and Bible study, ignorance can hardly be excused, yet we are forced, in respect to the position the large majority of Christians take, to say they are honest through ignorance, and the preaching upon this subject, or rather against it, has had much to do with the attitude of the Church toward it to-day. If the Church ever becomes so skeptical as to cease to preach the forgiveness of sins through repentance toward God and faith in the atoning blood of Jesus Christ, and, instead of preaching it, preach against such an experience, how many generations would pass before conversion and heartfelt religion would largely be an experience of the past; and a case of conversion would be as seldom heard of as a case of Divine healing is in this day.

As I have before stated, God has largely concealed the means of grace, and they are only found out and understood and experienced by a careful and prayerful study of the Divine Record under the enlightenment of the Holy Spirit, who is their Author, with a perfect surrender to do all the known will of God

as it is revealed, "For Jesus has become the Author of eternal salvation to all who obey Him."

One of the principal reasons for the present condition has been the ignorance connected with the honest motives in preaching the gospel. But I think I can see another reason, which is an endeavor of self-justification upon a lower plane of Christian experience than that of apostolic times. If we can by any means persuade ourselves, and convince the people about us, that these miraculous demonstrations were only for the age of the apostles, then we become entirely satisfied with an experience which does not look for nor expect any interposition of Divine power for the present attestation of the genuineness of the Divine experience of God's people, or of the gospel which they preach.

As an outgrowth of this low plane of Christian experience, the Churches of to-day are becoming very formal and inactive. Little interest is being taken by many of those already members, and but little effect is being exerted upon those outside. Skepticism and unbelief are very prevalent against there being very much in the genuineness of the gospel of the inwrought power of Divine grace by which a sinful man is made a new creature in Christ Jesus: "Being born again, not of corruptible seed, but of incorruptible, which liveth and abideth forever;" and in place of the former plan of repentance toward God, restoration to all men, and faith in the atoning blood of Jesus Christ, as a foundation for this experience, the signing of a card or uniting with a Church, and

performing her ordinances, is the more commonly accepted plan of to-day.

The Church is very skeptical, and knows but little of the more glorious work of the baptism of the Holy Ghost, by which the converted man is completely cleansed from all sin and the deformity of the fall, and brought into such relationship with God that he knows His voice and can do His will, and the Holy Ghost is given the entire kingship of the heart, there to live and reign, and cause this life to be lived after the pattern of Him who was not of this world, and, though living in it, was free from sin, and continually overcame the wicked one. While there are many who claim to believe in and profess this experience, they bear no fruit of Pentecostal times, and their lives plainly betray the falsity of such an experience to the world.

In the foreign missionary field, as well as in some forms of home work, we have found that it is almost useless to endeavor to do much for the souls of men, without bringing them physical relief. It has become almost a necessity for missionaries to be medical practitioners, that the diseases of the body can be relieved, thereby acknowledging the necessity of doing the work which Jesus and the apostles did, in order that the gospel might be effective.

Jesus and the apostles relieved suffering and healed the sick by virtue of the same sacrifice by which they offered them salvation from sin. But we are to-day under a Divine commission to carry the gospel of salvation to men's souls, therewith asso-

ciating a worldly profession for the relief of the body; and it has not proven very satisfactory or effective; for the gospel which we preach abounds with cases of those suffering with bodily diseases and deformities being relieved by virtue of the atonement of Jesus Christ, in the absence of medical means, or by the same means that we are offering them salvation from sin; and it may possibly be we have violated the command of Jesus when He says, "Ye shall not put new wine into old bottles."

I am glad that history does not leave us without witnesses, who could bear testimony to the blessed care of a loving Heavenly Father to His children, as they have trusted themselves in His hands, and proven Him as to the virtue of the atonement of His Son.

Any who will believe testimony can not fail to be convinced of the power to heal, on reading the faith-works of the late Dr. Cullis, of Boston; or the life work of George Müller, of Bristol, England, who cared for thousands of orphan children, and testified that for more than sixty-three years he had been kept free from bodily pain; or the "Fifty Years' Walk with God" of Asa Mahan; or the life of the late C. H. Spurgeon, of London, of whom it is said, "He healed more people than any man of his day," though he never wrote a medical prescription. To these testimonies of the faithful children of God, to which many more might be added, who have run their race and finished their course, and have been taken home to the better country, we could add a multitude of living

witnesses to the power of Jesus Christ to forgive sins, cleanse from all unrighteousness by the power of the Holy Ghost, by which these mortal bodies have been quickened from the power of disease and made whole. These testimonies must awaken the Church to a higher conception of the work God would have her do, or she will not much longer retain her present state of justification before the world.

CHAPTER XII.

AGENCIES ASSOCIATED WITH DIVINE HEALING.

WHAT are the agencies by which this blessing may be obtained?

That upon which our hope can alone be based, not only for the blessing of Divine bodily healing, but of all the agencies associated therewith, is the atonement of Jesus Christ upon the cross; for it is written that "He bore our sins in His own body upon the tree;" and again it is written, "He condemned sin in the flesh;" and Jesus Himself declared, "He bore our sicknesses."

But associated with this one source is human instrumentality. Everywhere Jesus sent His disciples He commissioned them to heal the sick, and in apostolic times it was the disciples of Jesus that were the agents of conferring this blessing upon suffering ones. As they were commissioned to go forth and preach the gospel of life and salvation, they were alike commissioned to relieve the sick and bodily sufferers. The two went together. Associated with human agency is the gift of the Holy Ghost. While the disciples were empowered to do these things by the direct commission of Jesus while He lived and walked

among them without the gift of the Holy Ghost, for He was not yet given, they were distinctly given to understand that they were not to enter upon the work of fulfilling the last commission of preaching the gospel to the world until they had tarried at Jerusalem till He should come; for Jesus had told them they should receive power after the Holy Ghost had come upon them, and not before, and it was under His agency that the cures were performed by the apostles.

It would also appear that by this same agency Jesus Himself performed these things, for it is written, "God anointed Jesus of Nazareth with the Holy Ghost and power, and He went about healing all that were oppressed of the devil." If it was necessary for Jesus to be thus anointed, how much more necessary for all who claim to be His disciples, doing service in His name, to be! The disciples understood that these outward demonstrations were to be performed; for after the persecution began they prayed for strength to be bold in preaching the gospel, and that signs and wonders might accompany it in the name of the Holy Child Jesus.

Not only is this Spirit-filled and Holy-Ghost-anointed human agency to be used, but there are also given special gifts for healing diseases and working miracles. It would appear that these gifts were conferred upon the elders of the Church, for we are exhorted by James, when sick, to send for the elders of the Church for relief from our disease.

In order for any gift to be of service to the Church, in carrying on her work and performing her

service, it must be used, and must be used by the one to whom it is given: "for the gifts and callings of God are without repentance." The main object of the Church should be the encouragement of each member to cultivate and bring into use, in every possible way, all the gifts which God has given him, for the full accomplishment of all the work He has delegated her to do. These gifts are given by God alone. The Church can not confer them; neither can she choose the individual to whom they are to be given; but all must be left alone to the choosing of God; and if the Church would accomplish her full mission in the world she must be willing to give over her entire government and control to the Holy Ghost, of whom it is said, "He chose the weak things of the world to confound the mighty."

As the only way that the gift of the ministry can be used is by preaching, the gift of a pastor by doing pastoral work, the gift of an evangelist by doing evangelistic work, so I know of no way by which the gift of healing can be used except by healing the sick, and the gift of miracles except by doing miracles.

Another agency spoken of is anointing with oil. This has been taken by many to mean medical appliances. To my mind there is very little argument to be produced to this effect. If the Apostle James, when he speaks of anointing with oil those who are sick, would have it convey to us the use of medicines, he would have advised us to send for a physician in place of the elders of the Church, for he would certainly know better how to prescribe medicines. And, fur-

ther, he would have said that the taking of medicine would cure the sick, and not that the prayer of faith should heal the sick, and that their sins should be forgiven. I have never yet known of medical means being an agency for the forgiveness of sins; but here the agency of healing also becomes the means of the forgiveness of sins.

While the oil might or might not contain medical properties, the anointing with oil was only an act from which a special result was to come, and the act became a definite step of faith upon the part of the disciples, which should be rewarded by the cure being performed.

The same thing is meant where the laying on of hands is spoken of: "They shall lay hands upon the sick, and they shall recover;" but the virtue for the recovery is in the atonement of Jesus Christ. This leads us to the consideration of the agency of faith, which is always associated with Divine healing, and from its very intimacy with it the work is often termed faith-healing. Faith is only one of the agencies of its accomplishment, and it may either be exercised by the individual receiving the blessing, or by others exercising it on their behalf. Jesus often remarked, "Thy faith hath saved thee; go in peace;" "Be it unto thee according to thy faith." For the blessing of justification or sanctification it is hardly possible that faith could be exercised successfully for another without producing an act of faith upon the individual himself; but for healing it may or may not produce individual faith.

Faith may be exercised individually without the assistance of another's faith. Faith may be exercised by others, which shall be the result of a corresponding individual faith. Faith may be exercised successfully for healing, without this individual act of faith. Blind Bartimeus exercised individual faith to receive sight, against the unbelief of those about him. The leper, spoken of in the eighth chapter of Matthew, believed for himself; but the Centurion believed for the healing of his servant; the nobleman believed for his son; Jairus believed for his daughter; the Syrophenician woman believed for the healing of her daughter, when the chances were much against her; and the man who brought his son to the disciples when Jesus was on the Mount of Transfiguration believed for the healing of his son against all the unbelief of the disciples who had failed to cure him.

Of the man who was brought to Jesus on a bed by the four men the record says, "When Jesus saw their faith [referring to the four men] He said to the sick of the palsy, Arise, take up thy bed and walk." But here certainly the faith of these four men had inspired faith in the sick man himself; for it was an act of faith to rise up and walk, and in this act of faith he was healed. His faith has been produced by the faith of the four men, and had it not been for their faith he would have had none.

In the case of Peter and John healing the lame man, they, having faith for his healing, said to him, "Arise and walk," and their faith produced a responding faith in the lame man; and as a further act of

their faith, they lifted up the helpless man on his feet, and, his faith acting with theirs, became sufficient, and was rewarded by the strength coming into his feet and ankles, and he leaped and walked.

Such would be the case in obeying the admonition of the Apostle James, where he says, "The prayer of faith shall save the sick, and the Lord shall raise him up." The sick one has faith to send for the elders. They have faith to come. They pray in faith, and their faith increases the faith of the sick one, and faith becoming perfect, it becomes the prayer of faith, and is effectual, "For to him that believeth, all things is possible."

Very closely connected with faith is prayer. "Hitherto ye have asked nothing. Ask and receive that your joy may be full." While there are several cases of blessings being conferred, recorded in Scripture, where there is no definite asking, it is the exception, and not the rule. While all the gifts are to be used in the full accomplishment of the work of the Church, it will be by much earnest prayer. It is the prayer of faith that not only heals the sick, but brings sinners to repentance and the rich blessings of God upon the Church.

Jesus rebuked the disciples at one time for not being able to cast out a demoniac spirit. And in answer to their question, "Why could not we cast him out?" Jesus replied, "This kind goeth out only by prayer and fasting." "It is the effectual fervent prayer of a righteous man that availeth much."

When we come, as the blind man did, with a cry,

"Thou Son of David, have mercy on me!" and when he was rebuked, the more he cried, "O Lord, Thou Son of David, have mercy on me!" or with a death-grip like Jacob of old, "I will not let Thee go unless Thou bless me;" or with Elijah on the mountain-top, with our faces in the dust, crying unto God, and looking for and expecting, and holding on to God until we see the answer coming; or with John Knox, when he cried unto God upon calloused knees, "Give me Scotland, or I die,"—I believe, under all the Divine agencies together, with a complete dedication of all the powers of heart and mind and body to God, the Church may arise and shine under the full glow of apostolic times, when great fear and great grace would be upon all the people.

CHAPTER XIII.

WHO MAY EXPECT DIVINE HEALING.

THAT this blessing may be obtained by any one, the ground of the belief must be in the atonement of Jesus Christ. In making this atonement, "He tasted death for every man." He bore the sin penalty for every one in His own body on the tree. So the realm in which this blessing may be extended is as broad as the effect of the atonement. In this sense no one can be excluded from benefit along this line from the power of grace Divine. "For there is no respect of persons with God." I am not, however, prepared to take the ground that no one need remain sick, or that God may not permit death by sickness.

I look upon this life as a journey which is to be taken; and this journey is from the cradle to the grave. I look upon it as a race to be run, and a goal to be reached; as a battle to be fought, and a victory to be won; and when this goal is reached, and this victory won, God will receive us to Himself.

I have never been able to see how any one who is willing to submit himself wholly into the hands of a loving Heavenly Father can be better able to run this race, or fight successfully the battles of this life in the service of God, full of disease and pain and

deformity, being a burden to himself and to those around him, whose loving hearts and kind hands are doing all in their power to make life pleasant for him, than if he were free from deformity and in good health. We read that God chastises His children, and that afflictions are used often as a means of chastisement. Very true; but the chastisement is for a purpose, and when the purpose is accomplished, the chastisement ceases.

God purges His children that they may bring forth more fruit; but when the object is reached, the purging ceases. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." True enough; but the affliction is to be for a moment, and not a lifetime. The blessings of the future life are not to be meted out to us as a compensation for the amount of suffering which we have endured, or the pathway to heaven would be through hell.

When asked, "Who did sin, this man or his parents, that he should be born blind?" Jesus answered, "Neither have sinned, but that the name of God might be glorified." Wherein was God glorified? In the man remaining in blindness, or in having his sight restored? Certainly it was in this, that being blind afforded an opportunity for Jesus to open his eyes. So it may be with deformity and disease. God may not be as much glorified in our remaining in this condition as he would be should we come to Jesus and be healed by the virtue of the sacrifice He made for us.

The devoted servants of God in the past have been men mostly of health, able to combat with the enemies of this world in the strength of bodily vigor, able for endurance and fatigue, which they were called upon to endure in performing the service of their Master.

“Enoch walked with God for three hundred years, and was not for God took him.” Moses ran his race, and finished the work God wished him to do, and God took him upon the mountain-top, and angels buried him. Elijah accomplished his service for the Master, and chariots of fire came for him. Of the twelve apostles, eleven of them died a martyr’s death, and one died of old age. Many of the reformers met death at the hand of their persecutors.

Some will claim that, as God has created the medical properties, and placed them in this world, that He will do nothing for man which he can do for himself, and while they admit a possibility of the virtue of Divine grace, they only admit of its application to the diseases known to be incurable by medical means.

I think this argument is not well founded. It is stated of Jesus many times, that He healed all that were sick, and the disciples were given power over all manner of sickness, and all manner of disease, and that certainly embraced the curable as well as the incurable. I am unable to see how Jesus could “take our infirmities and bear our sicknesses” in the atonement which He made, when He met the penalty of disease and death, and the virtue of this sacrifice reach one disease more than another. The unques-

tionable fact that all manner of disease and sickness has been healed by Jesus and the apostles proves our point, that they were all embraced in the effect of this sacrifice.

The medical properties are part of this world, and belong to it, and are accessible to all its inhabitants as far as their knowledge and ability will enable them to use them to their benefit ; but the virtue of Divine grace belongs to the children of God, or to all who will renounce sin and the wicked one, and trust and obey Jesus. Through grace there is revealed a higher atmosphere in which the children of God may live and act in perfect harmony and obedience to the Divine will in the kingdom which is not of this world, protected by angelic hosts about them, and the presence and power of the Holy Ghost within them. They can live in this world in a sphere of blessings, of which this world knows nothing. It can not confer them, neither can it take them away, blessed be the name of the Lord!

What else can be the meaning of Jesus, when He says to the disciples, "Behold, I give unto you power to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall be able to hurt you?" And again, "They shall take up serpents, and if they drink any deadly thing, it shall not hurt them." Or what can the prophet mean when he says, "When thou passest through the waters, they shall not overflow thee ; or through the fire, it shall not kindle upon thee?"

The sickly and diseased physical condition of the

Church to-day is no credit to the great Physician, whom we profess to worship, and under whose care we have enlisted to fight the battles of this life, when we remember that in His lifetime upon the earth He never turned any suffering one away, but "as many as touched Him were made perfectly whole." Yet many are so sickly they are taking medicine from the beginning of the year to its close, with no permanent improvement.

Also many ministers of the gospel, who profess God has called them to preach the gospel of life and salvation, are physically unable to perform this service to which God has called them, being scarcely able to preach one or two sermons of thirty minutes' length a week, and must take a vacation of at least one month for recuperation in the summer time. O, how much we need the Holy Ghost to quicken these mortal bodies, that they may have strength to do vigorous work for God!

Think of the Apostle Paul undergoing all the hardships of his time, preaching till midnight, then talking till morning, being fourteen days in the storm without food, and he had a thorn in the flesh, which many claim was a bodily disease. But no one knows 'it was a bodily disease; and if it was, grace so carried him over it that it neither hindered him in his work nor caused his death.

CHAPTER XIV.

THE MANNER OF DIVINE HEALING.

THE presence and power of God may be manifested to the sick and dying in three different ways, by which they may recover. Divine grace may be afforded sufficiently to sustain the sick one in the very threshold of death, where everything but grace would fail to keep alive, until the force of the disease has spent itself, and the sick may recover. This could not properly be termed Divine healing. Still it is a Divine cause by which life is sustained and health restored; and in the absence of the interposition of this means the sick would have died.

This thought is very clearly illustrated in a case given by Asa Mahan, in his book, "Out of Darkness into Light," which occurred in Detroit, Michigan, and in substance is as follows: In the city lived a lady noted for her earnest Christian life and power in prayer. Her husband was smitten with cholera. His case baffled the skill of all the physicians, and he descended into the lowest state of collapse, a state from which no individual was ever before known to recover. While the physicians and others were standing round the bed, expecting each breath would be the last, his wife, looking upon the unconscious face

of her husband, said very calmly, "He will not die now." "My madam," said one of the physicians, "he is dying, and must be dead in a very few moments." "If that man dies," said his wife, "I am not a Christian. If I ever had faith at all, I have prayed in faith for his recovery, and if my prayer fails here, I have no hold upon God." This man did recover, and no physician, nor any other person, could give any account of the fact but this, "that in this case, at least, the prayer of faith did save the sick, and the Lord did raise him up."

Again, the interposition of Divine grace may stop the ravages of disease, and leave the person to recover by means of natural resources, which condition is illustrated by the statement, "At that hour the fever left him;" or, "From that time he began to amend."

In the third case there is the transmission of the virtue of the Divine Son of God, by which the disease is stopped, the deformity removed, and, by the immediate effect thereof, the sick one is restored to a normal condition of life and health.

In either of these three ways the power of Divine grace may be applied in case of sickness and disease, and the conditions upon which it is applied will be largely according to the conditions and faith of those concerned.

It must here be remarked that, upon the part of any who may be seeking or expecting Divine healing, or to be kept in health by Divine power, there must be a complete surrender to the Divine control; and

every power of body, mind, and soul must be brought into subjection, harmony, and obedience to the Divine Will. No recklessness or frivolity can even be thought of in such a life as this. All manner of dress and diet, conversation and business, must be engaged in under the conscious sense of the presence of the Holy and Just One; who has said in His Word that "we should live soberly, righteously, and godly in this present world." All things must be engaged in for the accomplishment of the one purpose, the glory of His name, and the advancement of His kingdom and power in the earth.

Probably there is no one cause of so much sickness and suffering as injudicious eating. A great many people are constantly eating those things which they know do not agree with them, just because they taste good, while there is plenty to eat by which life and health can be sustained without these hurtful things.

It is well for us to remember God gave His chosen people of old a bill of fare of which they might eat; and forbade them eating many things; and largely the Jewish people adhere to this bill of fare at the present time; and it is generally conceded that they are more free from many forms of chronic disease than is the Gentile race, who disregard these rules of eating altogether. And because God would teach Peter by a vision, that he was not to call that which God had cleansed common or unclean, and that a Gentile who had received forgiveness of sins, and been filled with the Holy Ghost, was as good as a Jew under the same

circumstances, and in teaching him this let down as it were a great sheet held at the four corners, in which were all kinds of animals, and said to him as he saw them, "Arise, Peter, kill and eat," we would make it to convey the idea that the entire catalogue of God's requirements as to the things we should eat was disannulled.

God has always thought good toward His children, and that which He has required has been for the good of those obeying His commands and teaching, rather than to show His own authority. I have no bill of fare to prescribe, but those who would expect help from Divine grace to keep them in health must not continue a course of diet which does not agree with them, and expect grace to counteract its evil effect. We must eat to live, not merely live to eat: and we must dress for the comfort and health of these bodies rather than to meet the demands of fashion, to please the eyes of this vain world.

Under the advantages of all the natural resources about us, and the promised help of the grace of our Lord and Savior Jesus Christ, I am unable to see how God may expect any less of His children than that their lives here in this world should be in general health sufficient to perform the common duties of life, while His grace may many times be wonderfully revealed to help us in trial and temptation. Being Divinely healed once, gives us no special lease of life or guarantee against the return of sickness and disease which are common to man. It may, however, stimulate our faith and confidence in God, that will enable us more perfectly to trust Him, and make it

less difficult to exercise faith for such a blessing again.

The time will come when neither healing nor sustaining grace will be given; "For it is appointed unto man, once to die." But with God's dear children, who have known His wondrous love and care, it may be said as of old, "What aileth thee, O thou Jordan, that thou wast driven back?" It may be the passage will be in the overflowing season, but it will matter not as to that. Though the surges of disease may be terrific, yet in the crossing hour the darkness will be dispelled, and the turbid waters dried up, and in brightness we shall gloriously pass over dry-shod. From the conflict of the last battle we shall come off more than conquerors through Him who has loved us and washed us in His own blood from all sin; who has purified our hearts by the cleansing power of the Holy Ghost; comforted us by the constant indwelling of His presence; made His grace abound toward us, so we have had the all-sufficiency of it in all the trials and temptations of life unto the dying hour. Our souls shall be received into the habitation of the blest, with all the faithful who have gone on before, and these bodies, which have been the constant objects of His love and care, shall molder away, and sleep in the dust of the earth until the morning of that glorious day when the Son shall come for His bride. Then shall be revealed the last act and crowning event of His grace, when the dead shall rise triumphant from the grave, and soul and body shall be united, and we shall realize to the full the power of redeeming grace in the full attainment of eternal life.

CHAPTER XV.

IS DIVINE HEALING NEEDED IN THIS DAY?

THE true Church of Jesus Christ is a Divine institution. To prove herself Divine to the world, she must bear the marks of the Divine Power upon her. Simply claiming a thing does not prove it to be so.

Divine healing has been one of the evidences of God's presence and power in the midst of His people in all the ages of Bible history, and was said by Jesus to be one of the signs which should follow those who believe in Him. Power can only be proven to exist by the effect it produces. The apostle tells us that in the last days perilous times will come, men will be lovers of pleasure more than lovers of God; they will turn from the truth unto fables; they will maintain a form of godliness, but deny the power.

If it was necessary for Jesus to prove His Divinity by the mighty deeds which He performed, and the apostles and disciples of Jesus their association with God by the things which they did, that no man could do of himself, is it any the less necessary for the disciples of Jesus in this day, if the Church is to accomplish the work which God has committed into her hands?

The true work of the Church, says one, is to preach the gospel of life and salvation to a lost world. This is very true. But she is to preach this gospel by the authority of Jesus Christ, backed up by the power of the Holy Ghost sent down from heaven, in a way that men must be convinced that it is not the message or work of man, but that God of a truth is in the midst of His people. This message of life and salvation is for the body as well as the soul.

Such a thing is not taught in the Scriptures of truth, that any man's soul can be saved by the power and influence of the sacrifice of Jesus Christ upon the cross, of whom it is said, "He brought life and immortality to light"—and his body be lost. Jesus Christ did not come into this world to form an alliance with the devil, to that extent that He would be satisfied by saving the soul and let the devil have the body. What shall it profit a man if he shall gain the whole world, and lose his life? (R. V.) "Fear Him, who hath power to destroy both soul and body in hell." Noah was saved, both soul and body, from the destruction of the flood. The children of Israel, in their exit from Egypt, declared "not a hoof shall be left behind;" and even Joseph's bones were carried out of the enemy's country into the Land of Promise, and finally the entire man will be saved, or the entire man will be lost. The soul of the drunkard can only be saved by saving his body from drunkenness. No person's soul can be saved, and kept in the possession of eternal life, except as his body is saved and kept from sin. "His name shall be called Jesus, for He shall save His people from their sins."

In no way has the Church lost so much as she has in divorcing the salvation of the soul from that of the body. "Know ye not that your bodies are the temples of the Holy Ghost? and he that defileth the temple, him will God destroy."

I once heard the expression, coming from a professed Christian, that you might hate the bodies of men if you loved their souls. The life of the body is a very precious thing, and it is largely put in our control, and if we fail to preserve it, we lose it. It is not a thing we can lay down and take up at pleasure.

Salvation is the principle of life, transmitted to the soul by the effect of the atonement of Jesus Christ, who paid the death penalty Himself for all men, and, by virtue of the effect of this atonement, all men may be brought into possession of this soul life by complying with the terms upon which it is offered. These are the terms by which the new birth is brought about, by which we have this new life; and while we remain in this world, or this probationary state, we are responsible for this life, and upon our care of it depends whether it will continue everlastingly or not; for Jesus has become the Author of eternal salvation only to those who obey Him.

As we have but one natural life, and no promise of another in this world, so we have one soul life; and should we forfeit this life, have we any promise of another? Did the atonement of Jesus Christ procure life but once for any man? If it did not, and this life having been received and forfeited, there can

be no other without a new sacrifice by which a new atonement can be made, and we have no promise of such being done. "If ye sin willfully after ye have received a knowledge of the truth, there remaineth no more sacrifice for sin."

A great deal has gone under the name of salvation that has borne but little fruit of it. I once knew of a great revival in which many were said to be converted and come into possession of this glorious life, of which it was said in a short time, "All had backslidden but two; one of these had been drunk, and the other had been in a fight." I once knew of a boy who had the opportunity of good religious instruction, who told that "he got religion at meeting, and lost it before he got home."

There has been so much repetition of circumstances like the above, of the very low estimate of that which pertains to the life of the soul, and so little evidence of the accompanying Divine sovereignty of God, that religion has come to be looked upon by a great many as being a light and trivial thing, merely as a cloak to be put on and off at pleasure. The organizations, commonly known as Churches, are looked upon as being no better than many other fraternal organizations of man's own getting up for the mutual benefit and association of its members. The failure of the Church to be what she was intended to be in providing a common brotherhood, under the Fatherhood of God, by which help and sympathy might be extended to one another, and specially to

the unfortunate in this life, has doubtless been one cause of the rapid growth of these other organizations and fraternal societies.

To illustrate, permit me to give the incident of the beggar boy and the preacher. The story goes that "once a boy stopped at the parsonage to ask for his breakfast." The preacher, remembering it was his duty to give religious instruction, asked the boy if he knew the Lord's Prayer. He answered, "No." "Would you like to learn it?" asked the preacher. "Yes," said the boy, "I would." "Well," said the preacher, "go and eat your breakfast and then come into my room and I will teach it to you." When his breakfast was eaten, the boy came in. The preacher said, "Now I will say it, and you may repeat it after me;" and began, "Our Father who art in heaven." The boy appeared very much surprised, and could not repeat it. The parson repeated it again, "Our Father who art in heaven." He then asked the boy why he did not say it. The boy, instead of repeating it, asked, "Is He your Father?" "Yes," said the preacher, "He is my Father." "Is He my Father too?" asked the boy. The preacher replied, "Yes, He is your Father." "Then," said the boy, "if He is my Father and your Father, we are brothers, are n't we?" "Yes," said the preacher, "we are brothers." "What!" said the boy, "we brothers? Then, why did you give me that cold, dry piece of bread for my breakfast if we are brothers?" A brotherhood that has plenty of good, warm, rich food to eat on one hand, and cold, dry bread upon the

other, or riches and luxury, as against poverty, hunger, and nakedness, is not a desirable condition of brotherhood even to a beggar boy on the streets. No wonder he was amazed to find a Father in heaven and a brother on the earth, and his condition of poverty remaining the same!

The young men, failing to find the help and association from the Church which would draw them into her fold, are soon persuaded to join some one of the mutual societies, the rules and regulations of which are that its members shall be helpful to one another.

The early Apostolic Church was very aggressive on the line of helping one another. A common fund was raised, and seven men full of the Holy Ghost were appointed to see that all had their equal rights. Some branches of the Church bear a strong testimony against secret societies, and well they might if they afforded the needed help and assistance to their members. But while they do not, and wages can be received in case of disability to work, and nurses furnished in sickness, many will still continue their membership in these. These societies are also against the Church, which claims so much for her Divine organization and authority, while she is doing so little to convince the world of the rightfulness to her claim.

If the Church would make good her claim of Divine authority and power by the things she could accomplish beyond the power of man to do, then her influence would be largely felt, and those coming in touch and association with her would be convinced

that they were in the presence of the Omnipotent One, and great fear would necessarily come upon them.

It is a very sad thing to see the levity and lightness often exhibited in the house of God, by those who are professing to be engaged in worshipping the Most High. And often those professing to be called and sent forth of God to administer the gospel of life and salvation to a sin-sick and dying people, the rejection or acceptance of which will decide their eternal destiny either for heaven or hell, do it in a very amusing and entertaining way, by which the people are kept from the real spirit of solemn worship, and the great questions of the responsibility of life and certainty of death are not touched upon at all, and the minds of the people are carried away with the amusement of the present in a way very different indeed from the example of Jesus and the apostles and the reformers, under whose preaching sinners were made to tremble and cry out, "What shall we do to be saved?"

The Church, if she is to convince the world that she is the Divinely authorized and empowered organization of the Lord Jesus Christ, certainly needs Divine healing to-day:

1. Because it is part of the work of the Church to heal the sick, and she can not perform her full duty without it.
2. That the Church may prove the existence of God by the manifestation of His power.
3. That the Church may prove herself the servant

of God by being the instrumentality in performing that which no man could do, except God be with him.

4. By bringing blessing to the needy and relief to the suffering.

5. Because the servants of the enemy of God have often been able to do superhuman things. And if the servants of God are unable to do so, the power of the enemy must exceed that of God.

6. The Church needs the attestation of the Divine power of God with her to-day, as much as she ever did. As Jesus has told the world what signs are to follow those who believe in Him, unless there is some exhibition of these signs the world has a right to doubt the genuineness of the profession without the fruit. "For by their fruits ye shall know them," is still the test of all profession.

CHAPTER XVI.

CLOSING ARGUMENT.

ANY one who will carefully read and study God's revealed will to man, as given in the Bible, must be convinced of the wonderful love He had for a lost and ruined race of beings, by the marvelous plan of redemption He has provided at such an incomprehensible cost.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" and the invitation is graciously and lovingly given unto all to come and enjoy the benefits of this salvation: "Look unto Me, and be ye saved, all ye ends of the earth." "Come unto Me all ye that labor and are heavy laden, and I will give you rest." "The Spirit and the Bride say, Come; and let him that heareth say Come; and let him that is athirst come; and whosoever will let him take of the waters of life freely." By these, and many other passages which might be quoted, all are invited to come and partake of the untold blessings of this salvation, without money and without price. These promises are given to man in his entirety, or his threefold nature of body, mind,

and soul, but are commonly, in these days, interpreted to apply to the soul alone.

What is the exhortation left us regarding the condition of these bodies? "Is any sick among you, let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." This is the exhortation of the Divine Word, and is given in a universal way, "Is *any* sick among you?" It is not only an exhortation, but comes almost as a command. It is not he may, but "let him call for the elders." And the command is not only to the sick, but to the elders as well. "Let them pray over him and anoint him with oil in the name of the Lord."

Not only are they to pray over and for him, they are to perform an act, not in their own name, or the office they fill, or in the name of the Church to which they belong, but in the name of the Lord; and the effect of this act, and their prayer, will determine whether the prayer is the prayer of faith, and whether the act is truly in the name of the Lord. For the promise is very positive, "The prayer of faith *shall* save the sick, and the Lord *shall* raise him up." By this exhortation certainly any who are sick have the liberty to call for the elders, and if the Church to which they belong is apostolic, it becomes their duty to adhere to the request.

Will every sick one thus complying with the exhortation be healed? This depends upon whether the

elders perform truly in the name of the Lord the act of anointing with oil, and whether they truly pray the prayer of faith. "For the prayer of faith shall save the sick, and the Lord shall raise him up." That many who are sick and deformed might be restored if the Church was what she ought to be, I have not the slightest doubt. But it would be impossible to pray the prayer of faith out of harmony with the Divine will. The prayer would be answered, but the request would not be granted. In such a case the sick would not recover, for there could be no act of faith when God made it clearly known that it was not His will that such should be done.

Such is the case of Jesus's prayer in the garden, when He prayed "that if it is possible, let this cup pass from Me." He was answered, in that it was made known that for man's redemption to be completed, the cup could not pass from Him except He drink it. Also when Paul prayed for the removing of the thorn in his flesh, he was answered; but the request was not granted in removing the thorn, but promise was given that "My grace shall be sufficient."

This being the exhortation that comes to all—for if sinners, the promise is they shall be forgiven—what is the hope that would inspire any to receive the exhortation and act upon it? Of Jesus it is said, "He healed all that were sick that it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities and bare our sicknesses.'" If Jesus Christ has borne the penalty of these

things—as He plainly tells us He has, and He certainly is the best authority we could get—it would be far more pleasing to Him, and an act by which His name would much more be glorified, for the blessing to be accepted than to be rejected. As the true believers and followers of Jesus, how dare we disbelieve any of His precious teaching?

Thus having the exhortation, and the foundation for our hope being that Jesus bore these things—and it adds no weight to Him for us to be released from them—what is the means upon His part by which we are restored? At one time, when Jesus had received the touch of faith upon the hem of His garment, He asked, “Who touched Me?” A reason for asking the question, He afterwards explains, is because “virtue is gone out of Me.” The virtue is in the Son of God, by which all maladies are healed that are relieved by Divine healing. “As many as touched Him were made perfectly whole.” “By the name of Jesus Christ of Nazareth doth this man stand here before you whole.” It is in the name of the Lord that elders are to anoint with oil those who are sick. So upon God’s part the means used is the virtue of the atonement of Jesus Christ upon the cross, “where He, by the grace of God, tasted death for every man.”

The means upon the human side is the same as that by which any of the effects of the atonement are procured; that is, faith. “That whosoever believeth in Him might not perish, but have everlasting life.” It was by *unbelief*, which led to disobedience, that man lost the favor and communion of God; and it has

ever been, and will ever remain to be, *belief* that leads to obedience, that is the gateway back to Him. "And His name, through *faith* in His name, has made this man strong whom ye see and know. Yea, the faith which is by him hath given him this perfect soundness in the presence of you all." "According to thy *faith*, so be it unto thee." "All things are possible to him that *believeth*." "The prayer of *faith* shall save the sick and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

A great many consent to a belief of the truthfulness of the Bible; but they do not obey its teachings. Faith, which brings the blessings of God upon any one, is a faith that leads to obedience in doing His will. For Jesus is the Author of salvation only to those who obey Him. He that disbelieves in the atonement of Jesus Christ shuts the door of salvation against himself; for it is alone by faith in this atonement that sins may be forgiven and the new birth experienced.

He that disbelieves in the baptism of the Holy Ghost closes the door of sanctification and the richer blessings of the Christian life against himself; for it is only by faith that leads to perfect obedience that these blessings may be obtained.

Those who do not believe in Divine healing, or that Jesus did "take our infirmities and bare our sicknesses," and thereby a way of escape is opened to the sick and suffering, close the door of these blessings against themselves.

A great many say they would believe if they saw

these things ; but they certainly forget that seeing is not believing. If they would transpose their position, and believe God's Word, and act upon it, they would see it fulfilled. My daughter once said to me, "Papa, people think it was wonderful for Jesus to heal me ; they might just as well think it wonderful for Him to do what He has promised to do."

CHAPTER XVII.

A LOVING EXHORTATION.

NOW, DEAR one, as you have patiently read the few pages of this book, I feel very grateful to you, and wish you to accept my sincere thanks for the kindness you have shown the author in giving your precious time in reading these poorly-constructed pages upon this very interesting and precious theme. And I am very desirous that, ere you close the book, in some way you may be richly rewarded for the effort it has cost you, and the time that has been occupied on account of the going forth of this little volume.

When I consider the wonderful resources of our Heavenly Father's storehouse, I know that no one has exhausted the supply, and that, whatever may be your experience or attainment, still there may be the onward and upward march by which higher mountain-peaks may be reached, from which grander views may be seen in the marvelous domain of Divine grace.

If you are conscious of sins yet unrepented of and unforgiven, I ask you to remember Him who took your place, and the love He manifested to you when

He so willingly and gladly bore the penalty of your sins in His own body on the tree. And can you be ungrateful for such love?

Does not remorse and sorrow fill your heart this moment as you remember the grief you must have caused Him, as He has for these years so lovingly and earnestly entreated you to come unto Him and be saved, and made happy in the consciousness of His presence when you should hear that sweet message fall from His lips, "Thy sins are all forgiven thee." Can you stay away longer? Will you not come now? The dear Lord will help you come. If you can not say, "Here, Lord, I willingly come," say, "Lord, I am willing to be made willing; help me now." The moments are passing; the crisis is great. Do not, I pray you, let the enemy have the victory. Angels are waiting to carry the news. All heaven is waiting to receive the message, and join the celebration song of joy and rejoicing. O, disappoint them not; but say, "Lord, I come; please accept me, for Jesus' sake." Believe His word, "He that cometh to Me I will in no wise cast out." Trust Him fully, and the transaction is accomplished, the battle is fought, and victory is upon the side of the Lord. Praises be to His dear name!

Or, if you are a child of God, and know of His forgiving love, but have never tarried for the coming of the blessed promise of the Father, and have never received Him, the beloved Bridegroom of souls, do not be satisfied without Him. You want to be with the Bride when the glorious Bridegroom comes.

You want to have oil in your vessels. You wish to be fully ready. Do n't delay. Time is precious. The hour is coming. Delays are dangerous. You need Him so much to assist you in His service now. The Churches are so weakly, so skeptical and unbelieving, a great many not knowing that there is any Holy Ghost, and others denying that there is. O the lack of power! How much we need Him of whom it is said, "Ye shall receive power after that the Holy Ghost is come upon you!" Tarry, I pray you, till you receive Him. May I not tell that one who is sickly and deformed that Jesus is passing by? He is coming this way. Do you know Him? Is your case in His hands? I know it may be hard to surmount all the skepticism and unbelief of those around you. Can you assure yourself that it is more pleasing to God for you thus to suffer and be disabled by these maladies than to be healed by His grace, and join the active army of the saints in an aggressive warfare against the dead formalities of the Churches on one hand, and giants of sin on the other? If you have tried medicines and physicians to no avail, put yourself once and for all into the hands of the Great Physician that disease has never baffled. Put yourself in the way of all the help you can. Attend, if possible, some Pentecostal meetings. Do not be restless and murmuring, but contented and cheerful, and use every means to put yourself in the way of blessing. Do not desire your healing for a selfish end, but for the glory of God. The fact that you are

in a condition to need help will afford an opportunity for the name of Jesus to be glorified by your receiving deliverance from Him. Rest yourself continually in His presence. Trust Him fully, and He will do the best for you, "Who Himself took our infirmities and bare our sicknesses."

PERSONAL EXPERIENCES.

CHAPTER I.

It is the duty of the children of God to bear testimony to His goodness, and tell, for His glory, what great things the Lord has done for them. "Go tell what great things the Lord has done for thee," are the words of Jesus.

I wish briefly to tell what the Lord has done for me and my dear family, especially along the line of the subject of this book. To God be all the glory!

Near fifteen years ago, while living at Monrovia, Indiana, my mind was especially impressed with the subject of Divine healing. Under this impression I began earnestly to study the Bible, in order that I might know the truth concerning it as it was taught therein. So strong had become the convictions of my early training and my preconceived notions, that it was no little struggle to be willing to launch out under the leadership of the Holy Ghost, not knowing where the landing might be, but only desirous of knowing the truth as it might be revealed. The investigation was a long and tedious one. Weeks and months passed by, and no satisfactory conclusions

could be reached. The perplexity of the subject only increased my great anxiety to know the truth, and be able to see perfect harmony in the Scriptural teaching concerning it. After an investigation of more than six months, in which time the Bible and other literature bearing upon the subject had been earnestly and prayerfully studied, I began to draw my conclusions as to what was the truth as the Bible taught it upon this important doctrine, that was almost entirely neglected by Christian believers.

My conclusions were very much as have been portrayed in this book. I could find nothing in the Bible but one continuous story of the goodness of God to man; and that this goodness had been revealed all along the ages in the restoration of those who were sick and suffering.

At the time my mind was about satisfied as to what was the truth as the Bible revealed it, and as Jesus and His disciples demonstrated it, my wife was taken sick with congestion, with which she had been frequently afflicted during all the time we had lived together. At this time it was more severe than it had ever been before, and baffled the skill of the physicians, and she continued to sink under its influence until all hope of her recovery from natural resources was given up. Her strength was almost gone, the color had faded from her cheeks, the cold, clammy sweat of death had covered her face, and she, with all those present, thought death near at hand.

I had the care of a babe fifteen months old, by whose crib I had sat for two nights without a moment

of sleep. As I was carrying him in the yard, my little girl of six summers came to me, looked up into my face with the tears running down her cheek, and said, "Papa, is mamma dead?" Going into the room, I put down the baby, and stepped out of the house into a summer kitchen, and fell upon my knees before God and prayed, in substance as follows: "O Lord, I have endeavored to know the truth of Thy Word, and Thou knowest what my convictions are, and what my conclusions have been as to its teaching upon Divine healing. If these conclusions are right, and if, in Jesus Christ, there is power now to restore the sick, please make bare Thy hand, and prove Thyself true to Thy promise, and restore my wife."

My moments were precious. My care at this time was great. I could not tarry. I hastened back to the room, and resumed the care of the babe. The color soon came again to my dear one's face; the clammy sweat dried away from her brow, and it became apparent to all that the crisis was past, and she had begun to amend. She rapidly recovered, and from that time to this, nearly fifteen years, she has had no symptoms of return of this disease, which had been so frequent and troublesome before.

CHAPTER II.

WHILE living at Plainfield, Indiana, I had a very clear impression that I should attend the sessions of an approaching quarterly-meeting. I was very busily engaged at the time, and it looked as if it was not at all likely I could go. But to test the rightfulness of the impression, I told the Lord this: That if at the time I should go, I should have the money to pay my carfare, and my wife would tell me where I was impressed to go, I would consider beyond doubt that it was right to go. I went on with my work as eagerly as I could, and told my wife the conditions upon which I should consider it right for me to go. She kept telling me she could not tell me where I was thinking of going, and begged me to tell her. I told her I could not, for one of the evidences of the rightfulness of my going was that she should tell me the place. The morning before I should have started, at the breakfast table she spoke to me, and said, "Now I can tell thee where thee should go," and mentioned the place. That day I finished a job of work, and the man paid me for it.

The two evidences I had asked had both been fulfilled. But I should have started in the morning; it is now afternoon. To make the trip, a ten-mile walk was necessary, and an accident had befallen me by

which I was almost disabled from walking. The day before, in leaving a step-ladder, I had stepped on a little block in a way that my weight was thrown on the side of my foot, spraining my ankle very badly. But what must I do? I had promised to go under certain conditions; these conditions had been met; and I said, "Yes, Lord, I will go." So, getting ready, I hobbled to the depot, and boarded the train for Indianapolis. While waiting there for a train, my ankle pained me so badly I had my shoe off most of the time. But when the time arrived, I went on my journey as far as I could go on the cars, and started to hobble on my ten miles' walk, my ankle still hurting me very much. Before I had gone far it seemed I could walk better, and somewhere between the place of starting and my destination my ankle was entirely healed, and no trace of soreness could be found, though sought for with great care.

I attended the services of the quarterly-meeting, and returned home to go forward with my work, with no trace of any of the effects of my accident, which I have no right to believe, under natural causes, would have disappeared under less time than four to six weeks, if I had not been obedient to the manifestation of duty and trusted the Lord to furnish the strength for its accomplishment.

CHAPTER III.

WHILE living at Richmond, Indiana, in the spring of 1894, my daughter, Lora, was taken very violently sick with typhoid pneumonia. Her symptoms were of the worst kind from the beginning, and the disease was entirely beyond the control of the physicians. Lora had often heard me make remarks upon the subject of Divine healing, and had read what literature we had upon that subject.

As a parent, I felt duty-bound to inform her of the nature of her sickness. While doing so, she said: "Papa, all I want is for thee to pray for me. Just go and pray, and ask Jesus till He says He will heal me, and I shall get well." Upon Sabbath afternoon, when no company was present, she said, "Now, papa, we are here alone; let us pray." I, with her mamma and two brothers, knelt beside her bed, and all of us prayed, asking specially that God would bless her, and reveal His grace in such a way that she might get well. She also very beautifully and touchingly dedicated herself to God, and prayed that He would spare her life, that she might recover and live a life in His service.

When we arose from this prayer service, Eddy, her oldest brother, then nine years old, was crying. She, turning to him, said: "Eddy, what is the matter?"

Do n't thee know Jesus says He will do what we ask Him to do? We have asked Him that I might get well. 'Thee need not cry; I will get well.'

Soon after the above scene she became very delirious, and was not rational for several days, during which time the disease raged furiously, and, from all human appearance, it seemed as if she could not live. About two o'clock one morning she became in her delirium perfectly beyond our control in getting her to take medicine. We sent for the physicians, and both were out of the city. Being at the end of anything we could do, and being almost worn out, we left her in care of a neighbor, and my wife and I lay down for a little rest, and both went to sleep, and she went to sleep, and we all slept for three hours, the first sleep any of us had had for three days. When we awoke, her mamma went to her bedside; she looked up perfectly conscious, and, smiling, said, "Mamma, I am not going home now; I will wait awhile." The physicians, coming in the morning, found her in this conscious state, from which time she rapidly recovered, without any of the accompanying bad conditions generally known in such cases. She needed to make no effort in getting the corruption off her lungs, but only to get it from her mouth. She had no sinking conditions, or night-sweats, and in a very few days could sit up in bed, and, but for the disturbed condition of the blood-vessels in one of her lower limbs, which caused it to be very much swollen, she would soon have been up. By means of a bandage, by which the swelling was partially con-

trolled, she was not detained in bed very long, but every morning, before leaving the bed, the bandage had to be put on to control the swelling.

Almost a year after her sickness, all of which time she had worn this bandage, Walter and Emma Malone, of Cleveland, Ohio, were engaged in holding a series of revival-meetings at East Main Street Friends Church. One day, while speaking to Walter, I asked him if he believed in Divine healing. He answered, "Yes, I do." I then told him of the condition of Lora, and how she had been spared by the grace of God in answer to our prayers, but was still afflicted with her limb, and asked him if he and Emma would be willing to pray for her that it might be restored. He said he would. When I went home I told Lora what he had said, and asked her if she would be willing for him to pray for her. She soon consented, and was willing he should.

That night we attended the meeting, and after the service, in the east room of the yearly meeting house at Richmond, Indiana, Walter and Emma Malone, Miss Young of North Carolina, Allen Jay, and Dr. I. S. Harold, our physician—who knew all about the case from the beginning of her sickness—Lora, and myself met, and, after Dr. Harold had explained Lora's condition, we all knelt in prayer and presented her case to Him who so wonderfully revealed Himself to be the Great Physician that no disease could baffle, when He was here upon earth, and who never turned away any suffering one who came in faith to Him.

When leaving the house after this service, Lora said to me, "Papa, I will never put that bandage on again;" and she never did, and in three days her limb was perfectly well, and has remained so ever since, which has now been more than five years. No one can account for the sudden change in her sickness, or the immediate cure of her limb after nearly a year of constant swelling, save by the interposition of Divine grace.

CHAPTER IV.

WHILE living at Dublin, Indiana, I was compelled to move very unexpectedly on account of the property being sold where I was residing. At the time I was very busy, as I had engaged to attend a sugar orchard, and had just opened it. My duty there prohibited me from helping move, and my family, with help which I had obtained, did the moving.

When I came home at night to the new quarters, I went to the barn to feed, it then being dark; and when I had gone up into the loft for feed, I was conscious I was in great danger, as I was not accustomed to the place, but thought I was exercising sufficient care. I soon found, however, I was falling to the floor below.

The loft, being quite high, gave me a good opportunity for a hard fall. At first the fall seemed without injury, but later I found I had caught my foot under me in such a way that the instep was almost crushed. I went to bed, and it pained me so much I could not rest nor sleep. As I had promised to be back at the sugar-camp at midnight, I got up and started much sooner than I otherwise should have done; but it was with great difficulty I reached it much after the appointed hour. I could only stay a little while until I had to go to a house near by and call the man up,

and ask him to take me home, which he did. The next day I sat in the house, not being able to put my foot to the floor.

I engaged a man to take my place at the sugar-camp, expecting nothing but to be disabled for several days or weeks. That night, before retiring, in our devotion my wife prayed very earnestly that the injury might be removed, as our condition in many ways made it very embarrassing to be disabled.

When I lay down, my foot ceased to give me any pain. I went to sleep, and slept soundly, and in the morning was up bright and early, went to the sugar-camp, and renewed my duties, to the astonishment of all who knew of my accident. I continued my duties in all lines of work, which were very pressing, without any further disability. To God be all the glory!

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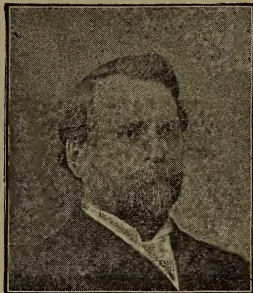
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